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# PARAPHRASE AND NOTES

ON THE

## EPISTLES OF ST. PAUL.

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## P R E F A C E.

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AMONGST the many excellent helps with which we are furnished for reading the Scriptures, it has appeared to me that something is still wanting, at once sufficiently *short* and sufficiently *plain* for those who are beginning to study the word of God with a real desire to understand it. More especially is such a help needed by them in reading the Epistles. They want something as short and simple as the subject will admit of. They do *not* want two or three interpretations of a text, of which they are incompetent to choose the best; but they require one good one. They do *not* want a number of practical observations and accommodations of the passage they are reading (for this often confuses them); but they want to know *in the first place*, the simple meaning of the passage itself. To provide this is the aim of the present Paraphrase. It makes no pretensions to originality, it espouses the views of no party, but seeks simply to afford a help to young students in understanding the Epistles. Sometimes by a *closer translation* of the original, sometimes by a *more free rendering*, sometimes by the *addition of a few words*, sometimes by the *introduction of a parallel passage*, and sometimes by giving the *meaning of the text in other words*, the sense is brought out (it is hoped) in a plain and intelligible way.

In this Paraphrase I have endeavoured to avoid these common faults: first,—Paraphrasing without necessity, the meaning being already sufficiently plain. Next,—Drawing out many meanings from

a passage where the Apostle obviously had but one. Thirdly,—Suggesting difficulties and entering into unprofitable speculations; and Fourthly,—Wresting passages from their legitimate meaning in support of any favourite views.

But after all, no commentary will be of much use to those who do not likewise diligently read the *Scriptures themselves*, and pray for the promised teaching of God's Holy Spirit. Much pains should be taken in pondering upon the pure word of God and laying it to heart. (Comp. Prov. ii. 1—9, with Deut. vi. 6—9.) Much of Holy Scripture is easy to understand and scarce needs the help of the commentator. The first and great requisite in reading the Bible is an honest and good heart—a heart free from pride and prejudice, and prepared by the Spirit of God to welcome his truth, to believe his word, and to obey his precepts. When we come to *difficulties*, then is the time to make use of a commentary; still, however, exercising our own judgment, and praying to God to keep us free from all error and to lead us into all truth.

This is the way in which I should desire this Paraphrase to be used. First let the reader study the text and context, and then turn to the Paraphrase.

If I have not satisfied others, neither have I satisfied myself. But I have done my best to supply a help which I think is still needed by some. And if any good should accrue thereby to any, to God in Christ, as is most due, be all the glory.

The notes to which ° is attached were the remarks of a valued friend, to whose kind revision the work was submitted, and to whose suggestions it owes much.

It may be well to add that the Paraphrase of the Epistles to the Romans and Galatians was published some years since, but now appears in an amended form.

PARAPHRASE

OF THE

EPISTLE TO THE ROMANS.

THE EPISTLE OF PAUL THE APOSTLE TO THE  
ROMANS.

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1 PAUL, a servant of Jesus Christ, called *to be*  
2 an apostle, separated unto the Gospel of God,  
3 (which he had promised afore by his prophets in  
the holy Scriptures,) concerning his Son Jesus  
Christ our Lord, which was made of the seed of  
4 David according to the flesh ; and declared *to be*  
the Son of God with power, according to the  
spirit of holiness, by the resurrection from the  
5 dead : by whom we have received grace and  
apostleship, for obedience to the faith among all  
6 nations, for his name : among whom are ye also  
7 the called of Jesus Christ : to all that be in  
Rome, beloved of God, called *to be* saints :  
Grace to you and peace from God our Father,  
and the Lord Jesus Christ.

THE LETTER OF PAUL THE APOSTLE TO THE  
CHRISTIANS AT ROME.

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1 PAUL, a servant of Jesus Christ, called to be an apostle, set apart to preach the Gospel of God,  
2 (that Gospel which He had before promised by  
3 his prophets in the holy Scriptures), concerning his son Jesus Christ our Lord, who was born of the seed of David as to the flesh, *i.e.*, as to his  
4 human nature; and mightily and convincingly declared to be the Son of God, as to the Spirit of holiness (that divine Spirit by whose operation He was conceived in the womb of the blessed Virgin, and who dwelt in Him without measure)  
5 by the resurrection from the dead: \* from whom I have received grace to be an apostle, for the making known of his name among the Gentiles everywhere, that I might bring them to believe in  
6 Him and obey Him: among which Gentiles are  
7 ye also, the called of Jesus Christ: to all in Rome, beloved of God, called to be saints; grace to you and peace from God our Father and the Lord Jesus Christ.

\* The importance which the apostle attached to the twofold truth that Jesus Christ was *of the seed of David* and *raised from the dead* is also seen 2 Tim. ii. 8, "Remember that Jesus Christ, *of the seed of David, was raised from the dead according to my Gospel.*"

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout 9 the whole world. For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you 10 always in my prayers ; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be 12 established ; that is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the 15 unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to 17 the Greek. For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.

- 8 In the first place, I thank my God through Jesus Christ for you all, that your faith is noised abroad through all the world (xvi. 19). For God is my witness, whom I sincerely and heartily serve in preaching the Gospel of his Son, how  
 10 unceasingly I make mention of you, making request always in my prayers, that now at length, if it be his will, I may be so happy as to be  
 11 allowed to come unto you. For I long to see you, that I may impart to you some spiritual gift to  
 12 the end ye may be established ; or let me rather say,\* to the end that we may receive mutual comfort by my being among you from each other's faith.
- 13 And let me assure you, brethren, that although I have been hindered hitherto, I have often purposed to come unto you, in hopes of having some fruit among you also, even as I have among the  
 14 other Gentiles (xv. 22, 23). I owe a debt both to the Greeks and to the Barbarians, both to the learned and to the ignorant (Acts ix. 15 ; 1 Cor.  
 15 ix. 16). And accordingly, as far as in me lies, I am most ready to preach the Gospel to you also that are at Rome.
- 16 For I am not ashamed of the Gospel of Christ, but glory in it ; for it is the powerful means which God has appointed for the salvation of every one that believeth, of the Jew first, and no  
 17 less of the Greek or Gentile. For in it is revealed the righteousness of God which is by faith and given unto faith—that is, in the Gospel is set forth God's method of justifying sinners and counting them righteous which is by faith only

\* τοῦτο δέ ἐστι sometimes equivalent to "or in other words," "or let me rather say." Here it is a correcting of himself, that he may use an expression which shall put more honour upon them.°

- 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men,  
19 who hold the truth in unrighteousness. Because that which may be known of God is manifest in [or, to] them : for God hath showed *it* unto them.  
20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead ; so that they are without  
21 excuse : because that when they knew God, they glorified *him* not as God, neither were thankful : but became vain in their imaginations, and their  
22 foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image

and reaching to faith—in other words extends to all that believe : \* as it is written, “ The just shall live by faith.” (Hab. ii. 4).

- 18 For therein (*i.e.*, in the Gospel) is revealed from heaven God’s wrath against all ungodliness and unrighteousness of men who know the truth and yet live not answerably to their knowledge.
- 19 Because that which may be known of God is manifest to them ; for God hath manifested it unto them, so that they might perceive it by the
- 20 exercise of their own reason. For ever since the creation of the world, the invisible things of God, even his eternal power and Godhead, are plainly seen, being known by his works, so that they are
- 21 without excuse : † because that thus knowing God, they glorified him not as God, neither gave him thanks, but became weak and senseless in their reasonings, and their stupid minds were
- 22 darkened.‡ While they boasted of their wisdom
- 23 they became fools, and changed the glory of the uncorruptible God for the similitude of an image

\* That this is the meaning of the expression *ἐκ πιστεως εἰς πίστιν* seems clear from iii. 22. See also Gal. iii. 22, and Phil. iii. 9, which confirm the interpretation.

† In every age, since the world began, God’s works have borne witness to his eternal power and Godhead : there never was a generation of men who were not without excuse. \*

‡ There is a very striking passage in the uninspired Book of Wisdom which St. Paul seems here to have had in view :—“ Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know Him that is : neither by considering the works did they acknowledge the work-master. . . . . For being conversant in his works they search him diligently, and believe their sight ; because the things are beautiful that are seen. Howbeit neither are they to be pardoned. For if they were able to know so much, that they could aim at the world (that is, comprehend its different parts), how did they not sooner find out the Lord thereof ? ”—*Wisdom of Solomon* xiii. 1, 7, 8, 9.

made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dis honour their own bodies between themselves :  
25 who changed the truth of God into a lie, and worshipped and served the creature more than the  
26 Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections : for even their women did change the natural use  
27 into that which is against nature : and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ; men with men working that which is unseemly, and receiving in themselves that recompense of  
28 their error which was meet. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do  
29 those things which are not convenient ; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers,  
30 backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to  
31 parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful : who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

2 THEREFORE thou art inexcusable, O man, whosoever thou art that judgest : for wherein thou judgest another, thou condemnest thyself : for thou that judgest doest the same things.

of corruptible man, and birds, and four-footed beasts, and creeping things. (Compare Psalm civ. 20 and Jer. ii. 11.)

- 24 Wherefore in just judgment God gave them up through their own hearts' lust unto uncleanness, to dishonour their own bodies among themselves ;  
 25 who gave up the truth of God for falsehood, and offered to the creature that worship and service which they owed to the Creator who is blessed  
 26 for ever, Amen. For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is  
 27 against nature ; and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was  
 28 meet. And even as they did not judge fit to acknowledge God, God in return gave them over to a mind void of judgment to do those things  
 29 which are unseemly. So that they were filled with all manner of unrighteousness, fornication, wickedness, covetousness, malice, being full of envy, murder, strife, deceit, malignity,  
 30 whisperers, backbiters, haters of God, insolent, proud, boasters, inventors of evil things, dis-  
 31 obedient to parents, without understanding, covenant breakers, void of natural affection, im-  
 32 placable, unmerciful : who knowing the just judgment of God, that they who do such things deserve to suffer death, not only commit the same crimes themselves, but even take delight in and countenance those who practise them.
- 2 THEREFORE thou art inexcusable, O man, whosoever thou art, that judgest ; for wherein thou judgest another, thou judgest and condemnest thyself, for thou that judgest doest the

2 But we are sure that the judgment of God is according to truth against them which commit  
3 such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of  
4 God ? Or despisest thou the riches of his goodness and forbearance and longsuffering : not knowing that the goodness of God leadeth thee  
5 to repentance ? But after thy hardness and impenitent heart treasures up unto thyself wrath against the day of wrath and revelation of the  
6 righteous judgment of God ; who will render to  
7 every man according to his deeds : to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:  
8 but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indig-  
9 nation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first,  
10 and also of the Gentile ; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.  
12 For as many as have sinned without law shall also perish without law : and as many as have sinned  
13 in the law shall be judged by the law ; (for not the hearers of the law *are* just before God, but  
14 the doers of the law shall be justified. For when

2 same things (Matt. vii. 1—5.) But we are sure  
 that the judgment of God is according to truth  
 3 upon those who commit such things. And  
 thinkest thou, O man, who thyself committest  
 the very crimes for which thou condemnest others,  
 that thou shalt escape the just judgment and  
 4 condemnation of God? Or despisest thou the  
 riches of his goodness and forbearance and long-  
 suffering, not considering that all this mercy is  
 5 designed to lead thee to repentance? But after  
 thy hard and impenitent heart treasures up unto  
 thyself a store of wrath against the day of wrath,  
 when God's righteous judgment shall be made  
 6 manifest, and when he shall reward every man  
 7 according to his works; giving eternal life to  
 those who by patient continuance in well doing  
 seek for glory and honour and incorruption:  
 8 but on the rebellious and disobedient pouring  
 out indignation and wrath, tribulation and  
 9 anguish, even upon every soul of man that work-  
 eth evil on the Jew first and also on the Gentile:  
 10 but bestowing glory, honour, and peace on every  
 one that doeth well, on the Jew first, and also on  
 the Gentile:  
 11 For God regardeth not persons. For as many  
 12 as have sinned without a written law, (such as  
 was that of Moses,) shall also perish without  
 being judged by a written law; they shall be  
 condemned because they sinned against the light  
 of natural reason: and as many as living under a  
 written law have yet sinned, shall be judged by  
 that same law, accused even by Moses in whom  
 13 they trust; for not the hearers of the law but the  
 doers thereof shall be justified before God: no  
 one can derive benefit from a law which he has  
 14 not kept.\* For even the Gentiles who have not

\* "Its voice is, *Do* this and live; not, *Hear* this and live."—*Bishop Hall.*

the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves :  
15 which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else  
16 excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.  
17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and know-  
18 est *his* will, and approvest the things that are more excellent, being instructed out of the law ;  
19 and art confident that thou thyself art a guide of  
20 the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the  
21 truth in the law. Thou therefore which teachest another, teachest thou not thyself ? thou that preachest a man should not steal, dost thou steal ?  
22 thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou commit sacrilege ?  
23 thou that makest thy boast of the law, through  
24 breaking the law dishonourest thou God ? For

- the written law when by the light of natural reason they perform any of those duties contained
- 15 in that law are so far a law unto themselves: for they show that the requirements of the law are written in their hearts,\* their conscience bearing witness and their own hearts condemning or commanding them according as they do good or evil.
- 16 And this judgment, of which we have before spoken, shall take place in that day when God shall judge the secrets of all hearts by Jesus Christ, according to the Gospel which I preach.
- 17 Behold, thou valuest thyself upon the name of Jew, and leanest upon the law (Mic. iii. 11) and
- 18 pridest thyself upon thy relation to God; and knowest his will, and dost decide in questions of doctrine and practice, having from thy childhood
- 19 been instructed out of the law: and art persuaded that thou thyself art a guide of the blind (Matt. xv. 14), a light of those who sit in darkness, an instructor of those without understanding, a teacher of babes, having the form or system of knowledge and of the truth set forth in the law.
- 21 Thou therefore that teachest others, teachest thou not thyself? (Matt. xxiii. 3.) Thou that preachest, Thou shalt not steal, dost thou steal?
- 22 (Matt. xxiii. 14.) Thou that sayest, Thou shalt not commit adultery, dost thou commit adultery? (John viii. 3—9.) Thou that abhorrest idols, dost thou profane the temple of God (John ii. 13—16) and sacrilegiously withhold his dues? (Mal. iii. 8, 9; and Matt. xxiii. 16—19.) Thou that makest thy boast of the law, dost thou by breaking the law dishonour God? I do not accuse you without cause; for the name of God (to use the prophet's words) is evil spoken of among the

\* That is, they have an unwritten inward rule agreeing with the written one.

the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law ? For he is not a Jew, which is one outwardly : neither *is that* circumcision, which is outward in the flesh : but he *is* a Jew, which is one inwardly : and circumcision *is that* of the heart, in the spirit, *and* not in the letter ; whose praise *is* not of men, but of God.

3 WHAT advantage then hath the Jew ? or what profit *is there* of circumcision ?—Much every way : chiefly, because that unto them were committed the oracles of God.—For what if some did not believe ? shall their unbelief make the faith of God

Gentiles through your ill lives. (Isaiah lii. 5 ; Ezek. xxxvi. 20—23.)

25 Now it is true that circumcision profiteth if thou keep the law : but if thou be a transgressor of the law, then thy circumcision availeth no more than uncircumcision. And in like manner if the uncircumcised Gentile keep the ordinances \* of the law, shall he not be deemed God's true worshipper 26 notwithstanding his uncircumcision ? Shall he not rise up in the judgment and condemn thee who, though thou hast the written law and circumcision, yet dost transgress the law ? Shall not he be accounted a Jew though uncircumcised ? Shalt not thou be accounted a Gentile though circumcised ? For he is not a Jew which is one outwardly only, neither is that the true circumcision 28 which is merely outward in the flesh. But he is really a Jew, a true child of Abraham and an heir of the promises, who is one inwardly ; and true circumcision is that of the heart, a *spiritual* circumcision, and not one which aims at nothing more than a compliance with the mere *letter* of the commandment. This man's praise is not of men, but of God.

3 *Objection.* †—But if he is not a Jew who is one outwardly, and no circumcision will avail with God but that of the heart, what advantage hath the Jew, and what is the profit of circumcision ?

2 *Answer.*—Much, in every respect, but chiefly because to them were entrusted the oracles of

3 God—the Holy Scriptures. *Obj.*—But what if some of them proved faithless ? Shall their

\* So δικαιώματα is translated Luke i. 6 ; Heb. ix. 1, 10.

† St. Paul here states and answers the objections which an unbelieving Jew would probably make to the doctrine of the preceding chapter.

4 without effect?—God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* 6 God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall 7 God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 8 and not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews 10 and Gentiles, that they are all under sin; as it 11 is written, There is none righteous, no, not one: there is none that understandeth, there is none 12 that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not

- faithlessness make God's faithfulness \* of none  
 4 effect ? *Ans.*—God forbid : yea, let God be acknowledged true, though the acknowledgment make every man a liar ; as it is written, “That thou mightest be justified when thou speakest, and mightest prevail when thou art judged.” (Ps. li. 4.)  
 5 *Obj.*—But if our unrighteousness renders God's righteousness the more conspicuous, and establishes his justice in casting us off, what shall we say ? Is God unrighteous in punishing us for that which magnifies his glory ? (I speak as men  
 6 speak in their carnal reasonings.) *Ans.*—That thought be far from us. For if God be unrighteous, how shall he judge the world ?  
 7 Righteousness is essential in a Judge. *Obj.*—Still, if God's truth and faithfulness hath been more signally displayed through my proving false and faithless, it seems hard that I should be treated as a sinner when my sin conduces to his  
 8 glory. *Ans.*—And why not, by the same mode of reasoning, support that detestable maxim which we are falsely reported to hold, and which some say we teach,—Let us do evil that good may come ; whose damnation is just.  
 9 *Obj.*—What then ? Are we in a better condition ? *Ans.*—Not at all ; for we have already shown that both Jews and Gentiles are all chargeable with sin, and equally exposed to the penalty  
 10 of the law. As it is written in the Scriptures,  
 11 There is none righteous, no, not one : There is none that understandeth his duty and his true interest ; there is none that seeketh after God.  
 12 They are all gone out of the right way ; they are

\* We narrow the meaning of *ἡπίστησάν* and *ἀπιστία* too much by restricting them to our words, disbelieve and unbelief, or disbelief. There is an opposition between the *ἀπιστία* of men and the *πίστις* of God : *ἀπιστέω* has a wider sense in 2 Tim. ii. 13.

13 one. Their throat *is* an open sepulchre ; with their tongues they have used deceit ; the poison  
14 of asps *is* under their lips : whose mouth *is* full  
15 of cursing and bitterness : their feet *are* swift to  
16 shed blood : destruction and misery *are* in their  
17 ways : and the way of peace have they not  
18 known : there is no fear of God before their  
eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the  
20 world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the  
22 law is manifested, being witnessed by the Law and the Prophets ; even the righteousness of God *which is* by faith of Jesus Christ unto all  
23 and upon all them that believe : (for there is no difference : for all have sinned, and come short  
24 of the glory of God ;) being justified freely by his grace through the redemption that is in

all together become worthless ; there is none  
 13 that doeth good ; no, not one. Their throat, by  
 the corrupt language which proceeds from it,  
 resembles an open tomb ; with their tongues  
 they have used deceit ; mischief lurks under  
 14 their lips like the deadly poison of asps ; their  
 15 mouth is full of oaths and bitter speeches ; their  
 16 feet are swift to shed blood ; ruin and misery,  
 both to themselves and others, are in their ways ;  
 17 and the way of peace have they not known.  
 18 There is no fear of God before their eyes.

19 Now, these things are said, not of the heathen  
 only, but of the Jews also ; for we know that  
 whatsoever things the law saith, it saith to them  
 that are under it, that the whole world, Jews as  
 well as Gentiles, may be confounded, and not  
 dare to open their mouths, but stand convicted  
 20 before God. Therefore, by the works of the  
 law, and obedience to its demands, shall no man  
 living be justified, or accounted righteous in the  
 sight of God (Psalm cxlii. 2) ; for the law con-  
 victs men of sin, but provides no remedy.

21 But now, without the law, and independently of  
 it, God's righteousness (*i.e.*, the provision which  
 God has made for our justification) is made  
 manifest : a righteousness to which both the law  
 and the prophets bear witness, declaring it, if  
 not so explicitly and plainly as the Gospel now  
 does, yet not less unequivocally and certainly.  
 22 Even the righteousness of God, which is through  
 faith in Jesus Christ, and is accounted to  
 all, and conferred upon all who believe in Him,  
 whether Jews or Gentiles ; for in this respect  
 23 there is no difference : for all have sinned, and  
 24 fall short of eternal life, and are consequently  
 justified (whosoever are justified) freely, by a  
 mere act of grace on God's part, in virtue of the

25 Christ Jesus: whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that  
26 are past, through the forbearance of God: to declare, *I say*, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of  
28 faith. Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:  
30 seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

- 25 redemption wrought out by Jesus Christ ; whom God hath set forth as an atoning sacrifice for all them that trust in his blood ; thus declaring his righteousness, *i.e.*, the provision made for man's justification in the remission of the sins that were committed under the old dispensation, and which God bore with through respect had to that atoning sacrifice afterwards to be offered up ;
- 26 and declaring, too, his righteousness in this present time, and under this present dispensation, that so He may be just to himself and his law, and yet the justifier of him who believes in Jesus.
- 27 Where is boasting, then ? It is quite shut out. By what law ? By that which requires works ? No ; for if a man could be justified by works, he might boast. Not by works, then, but by that
- 28 which requires faith. Therefore we come to the conclusion that a man is justified by faith only, and not by the deeds of the law.
- 29 Is God the God of the Jews only ? Is He not also the God of the Gentiles ? Certainly He is
- 30 the God of the Gentiles also : seeing it is one and the same God who will justify both Jew and Gentile precisely in the same manner ; that is, by faith.\*
- 31 Do we then make the law useless, because we exclude it from the office of justification ? By no means. So far from making useless, we establish the law. †

\* Bp. Hall's paraphrase on this verse is, " Seeing it is one and the same God whose goodness extendeth and enlargeth itself to all ; and makes no more difference between Jews and Gentiles, but that he justifies the Jews by faith, and through faith the Gentiles, which, as they are all one in effect, so his merciful act of justification is one and the same in both."

† We show the extent and spirituality of the moral law

4 WHAT shall we then say that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory: but not before God.

3 For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward  
5 not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.

- 4 I HAVE said that a man is justified by faith without the works of the law (iii. 28). Let us, then, inquire what Abraham our father, found as to the flesh. That is, what benefit did he receive in the matter of his justification from circumcision and other similar ordinances? \*
- 2 For if Abraham was accounted righteous by reason of his works, he has something to boast of; but this he certainly had not before God.
- 3 For what saith the Scripture upon this head? Abraham believed God, *i.e.*, trusted in his word and promise, and it was counted to him for
- 4 righteousness. Now, to him who worketh all that the law requires, the reward is not counted as though it were a matter of favour, but is esteemed a debt. If Abraham had been justified by his works, he would not have needed to have
- 5 his faith counted to him for righteousness. But to him who worketh not, but, conscious that he has broken the law, simply believeth on Him who justifieth the ungodly, his faith is accounted for righteousness.
- 6 In like manner also David declares the happiness of the man whom God accounts righteous, though he has not fulfilled the demands of the
- 7 law, saying, Happy are they whose iniquities are
- 8 forgiven, and whose sins are covered; happy is the man to whom the Lord will not impute sin,

(vii. 12, 14). We declare its use and importance—1st. To convince of sin, and to slay all self-righteous hopes (vii. 7—10). 2dly. To lead to Christ as the only hope (x. 4; and Gal. iii. 24). 3dly. To be the rule of life, its precepts being enforced by new and stronger motives. (Heb. viii. 10—12; 2 Cor. v. 14, 15.)

\* Or κατὰ σάρκα may mean, in his own unassisted strength, such as he was by nature. The arrangement of the words in the Greek requires κατὰ σάρκα to go with ἐνρηκέναι rather than with πατέρα ήμῶν. °

- 9    *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
- 10   How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.
- 13   For the promise, that he should be the heir of the world, *was not* to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: because the law worketh wrath:

or whom he will not *account* a sinner.\* (Psalm xxxii. 1, 2.)

- 9 Cometh then this blessedness upon the circumcised only, or upon the uncircumcised also? For (to revert to Abraham) we say that faith was accounted to him for righteousness.
- 10 What state, then, was Abraham in, when his faith was accounted to him for righteousness? Was he circumcised or uncircumcised? Not
- 11 circumcised, but uncircumcised. And he received circumcision as a sign and seal of that righteousness by faith which he had while yet uncircumcised, that he might be the father of all believers, even though they were uncircumcised (that they also might be accounted righteous);
- 12 and the father of the circumcised, provided they have not the outward circumcision only, but walk also in the steps of that faith of our father Abraham which he had while yet uncircumcised.
- 13 For the promise to Abraham and his seed that they should inherit the world † was not given on condition of obedience to the law, but in virtue
- 14 of the righteousness attained by faith. For if they who are of the law, *i.e.*, who profess to observe it, and seek justification by it, if these

\* It is the same word in the original with that rendered *counted* in verses 4 and 5, and *reckoned* in verse 9, and *imputed* in verses 22, 23, 24. I have rendered it by the same English word in every place—*accounted*.

† Christ is the One Seed to whom the promises were made (Gal. iii. 16), and in whom they are all yea and amen. He is the true and undoubted “Heir of all things.” (See Heb. i. 2; Is. ix. 6, 7; Ps. ii. 8; Heb. ii. 8; Ps. lxxxii. 8; with Rev. xi. 15.) But believers who are the spiritual seed of Abraham are “joint-heirs with Christ,” and in and through Him inherit the earth, take the kingdom, rule the nations, and inherit all things. (See Dan. vii. 27; 2 Tim. ii. 12; Rev. ii. 26, 27, v. 10, xxi. 7.) That they, and not Christ, are here spoken of, appears plain from the 14th and 16th verses.

- 15 for where no law is, *there is* no transgression.  
16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of  
17 Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.
- 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the 20 deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was 21 strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he 22 was able also to perform. And therefore it was imputed to him for righteousness.

- bc heirs, faith is then to no purpose, and the promise made to believers is rendered void and  
 15 useless. (See Gal. iii. 18.) Because the law worketh wrath, for by it is the knowledge of sin (iii. 20); and if there were no law there would  
 16 be no transgression.\* Therefore the inheritance is of faith, that it may be a free gift, to the end that the promise may be sure to all the believing seed; not to that only which is of the law, but to that also which is of the faith of Abraham,  
 17 who is the father of us all (and thus it is written, "I have made thee a father of many nations"), because that † he believed God, who quickeneth the dead, and calleth things which have no existence as actually existing, seeing that in his purpose they do exist, and in his time will exist.  
 18 This, Abraham, beyond all human and probable hope, yet did hope and believe that he should become the father of many nations, according to the promise, "So shall thy seed be" (Gen. xv. 5),  
 19 viz., as the stars of heaven. ‡ And being not weak in faith, he considered not his own body, now dead, for he was about an hundred years old, neither yet the deadness of Sarah's womb.  
 20 He did not doubt or stagger at the promise of God, through unbelief, but was strong in faith,  
 21 giving glory to God, and being fully assured that what he had promised he was able also to per-  
 22 form. And therefore it was accounted to him for righteousness.

\* The law which demands the punishment of sin cannot be the sinner's justification. The law gives sin all its strength and condemning power. (1 Cor. xv. 56.)

† κατέβατι οὐ, propterea quod.—Schleusner.

‡ This numerous seed referred not only to the *natural*, but to the *spiritual* seed, and included the promise of Christ and his salvation.

23 Now it was not written for his sake alone, that  
24 it was imputed to him ; but for us also, to whom  
it shall be imputed, if we believe on him that  
25 raised up Jesus our Lord from the dead ; who  
was delivered for our offences, and was raised  
again for our justification.

5 THEREFORE being justified by faith, we have  
peace with God through our Lord Jesus Christ ;  
2 by whom also we have access by faith into this  
grace wherein we stand, and rejoice in hope of  
the glory of God.

3 And not only *so*, but we glory in tribulations  
also : knowing that tribulation worketh patience ;  
4 and patience, experience ; and experience, hope :  
5 and hope maketh not ashamed ; because the love  
of God is shed abroad in our hearts by the Holy  
Ghost which is given unto us.

6 For when we were yet without strength, in  
7 due time Christ died for the ungodly. For

- 23 Now, it was not written for his sake alone that faith was thus accounted to him for righteousness,  
 24 but for ours likewise, to whom it shall in like manner be accounted for righteousness, even to us who believe on him that raised up Jesus our  
 25 Lord from the dead, who was delivered to death because of our sins, and raised again because of our justification.\*
- 5 THEREFORE, being justified by faith, we have peace with God through our Lord Jesus  
 2 Christ. By whom also we have been brought, by means of faith, into our present state of acceptance with God, and rejoice in hope of future glory (viii. 18).
- 3 And not only so, but we rejoice in tribulations also ; knowing that tribulation calls forth  
 4 the exercise of patience ; and patience affords proof and experience of God's supporting power, and of the reality of our own faith ; and this  
 5 experience again produces hope ; and this hope is a hope that doth not deceive nor disappoint us ; because the love of God towards us is shed abroad in our hearts by the Holy Ghost which is given unto us. (See 2 Cor. i. 22 ; and Rom. viii. 16.)
- 6 For when we were utterly without strength and helpless, even then Christ, at the time appointed by the Father (Gal. iv. 4, 5), died for the ungodly, which was a signal proof of his  
 7 love. For scarcely for a righteous man, for one

\* διὰ τὰ παραπτώματα ἡμῶν—διὰ τὴν δικαιώσιν ἡμῶν. The natural construction of this verse is to take these two διὰ's in the same sense, as pointing out the cause ; that because of which Christ died in the one instance, and that because of which he rose again in the other. He died *because of our sins*, he rose again *because we were justified*, his offering of himself having been accepted.<sup>o</sup>

scarcely for a righteous man will one die: yet  
peradventure for a good man some would even  
8 dare to die. But God commendeth his love  
toward us, in that, while we were yet sinners,  
9 Christ died for us. Much more then, being  
now justified by his blood, we shall be saved  
10 from wrath through him. For if, when we were  
enemies, we were reconciled to God by the death  
of his Son: much more, being reconciled, we  
shall be saved by his life.

11 And not only *so*, but we also joy in God  
through our Lord Jesus Christ, by whom we  
have now received the atonement.

12 Wherefore, as by one man sin entered into the  
world, and death by sin; and so death passed  
13 upon all men, for that all have sinned: (for until  
the law sin was in the world: but sin is not  
14 imputed when there is no law. Nevertheless,  
death reigned from Adam to Moses, even over  
them that had not sinned after the similitude of  
Adam's transgression, who is the figure of him

who is strictly just and equitable in his dealings, would any one lay down his life; though perhaps for a good and benevolent man, some  
8 would even dare to die. But God magnifies his love towards us, in that Christ died for us, not when we were good and benevolent, not when we were  
9 yet sinners. Much more then, being now justified by his blood, we shall be saved from the  
10 wrath to come through him. For if, while we were yet enemies, we were restored to his favour by the death of his Son, much more, being thus reconciled, we shall be saved by his life, now that he ever liveth to make intercession for us.  
(John xiv. 19; Heb. vii. 25.)

- 11 And not only do we look forward to the future with hope, but we glory in God as our present portion through our Lord Jesus Christ, by whom we have now received this reconciliation.
- 12 Wherefore as by one man (viz., Adam) sin came into the world, and death by reason of sin; and thus death passed upon all men, inasmuch as all sinned in him—even so by one man (Jesus Christ) came righteousness and life, of which we shall speak  
13 more at large presently. But, first, in proof that death passed upon all men by reason of one man's transgression, let it be noted that sin and death were in the world before and until the giving of the law, which they would not have been, had no command been broken, for sin is not charged  
14 where there is no law. And yet death reigned from the time of Adam to that of Moses over all, even over those (infants, for instance) who had never sinned as Adam did, nor in their own persons broken any law—a plain proof that they died *in him*, and were regarded and treated as sinners by reason of his transgression; so that in

- 15 that was to come. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man,  
16 Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justifi-  
17 cation. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)  
18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all  
19 men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.  
  
20 Moreover the law entered, that the offence might abound. But where sin abounded, grace

- this respect he was a type of the promised Messiah, all believers being made alive in the
- 15 one, as all mankind died in the other. Howbeit the offence of Adam does not in every point answer to the free gift of Christ. For if through the offence of that one man many are dead, and the whole mass of mankind thereby lies in a state of ruin, much more may we believe that the gracious gift of God, which is by one man, Jesus Christ, hath abounded to many, and brought life and salvation to the whole multitude of believers.
- 16 Moreover, the free gift of justification by Christ is not like the sentence of condemnation which came by him that sinned, viz., Adam, but far exceeds it. For the sentence of condemnation was passed for Adam's one offence ; but the free gift of justification through Christ delivers us not only from that one offence of Adam, but also
- 17 from our own many offences against God. For if through the offence of that one man death reigned over all through that one man, much more shall they who receive the abundant grace of the Gospel, and are justified freely thereby (iii. 24), reign in life eternal by that one man
- 18 Jesus Christ. Therefore (to resume the argument from v. 12), as by Adam's one offence all men are under condemnation to death, even so, by Christ's one righteousness—his perfect and unbroken obedience, all who believe in Him are justified and made heirs of life eternal.
- 19 For as by the one man's disobedience many became sinners, *i.e.*, were dealt with as such, so by the other man's obedience shall many become righteous, *i.e.*, shall be dealt with as such.
- 20 Now, the law was added in order to expose and condemn man's abounding wickedness : but

21 did much more abound: that as sin had reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6 WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to  
3 sin, live any longer therein? Know ye not, that  
so many of us as were baptized into Jesus Christ  
4 were baptized into his death? Therefore we are  
buried with him by baptism into death: that  
like as Christ was raised up from the dead by the  
glory of the Father, even so we also should walk

- where sin abounded (as it does especially where it is committed against light), there the grace of the
- 21 Gospel did much more abound: that as sin, whether original or actual, hath reigned unto the death and ruin of all men, even so grace might reign through the righteousness of Jesus Christ our Lord, unto the eternal life of all believers.
- 6 WHAT then shall we say to these things? Shall we continue in sin that we may give the more room for the exercise of free grace?
- 2 God forbid! How shall we, who by our very profession have died to sin, live in it any longer?
- 3 Are you ignorant that so many of us as have been baptized into Jesus Christ (Gal. iii. 27, and 1 Cor. xii. 13), have been baptized into the likeness of his death, that as He died to take away our sins, so we should cease from sin?
- 4 (1 Pet. iv. 1.) Therefore we have been buried with Him, by being baptized into the likeness of his death (ver. 3),\* to teach us this lesson, that like as Christ was raised up from the dead by the glorious power of the Father, even so we

\* "Therefore we are buried with Him by baptism into death, &c." "The words *into death* are evidently to be connected with the word *baptism*. It is by a *baptism into death* that we are united to Christ, as stated in the preceding verse. . . . Baptism is, throughout this passage, as in Gal. iii. 27, taken for the reception of Christ, of which it is the appointed acknowledgment. The point of comparison is not between our baptism and the burial and resurrection of Christ, but between our death to sin and rising to holiness, and the death and resurrection of the Redeemer. As Paul had expressed, in v. 2, the idea of the freedom of believers from sin, by the figurative phrase 'dead to sin,' he carries the figure consistently through, and says that, by our reception of Christ we became united to Him in such a way as to die as He died, and to rise as He rose. As He died unto sin (for its destruction), so do we; and as He rose unto newness of life, so do we."—*Hodge*.

5 in newness of life. For if we have been planted together in the likeness of his death, we shall be  
6 also *in the likeness of his resurrection*: knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that hence-  
7 forth we should not serve sin. For he that is  
8 dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with  
9 him: knowing that Christ being raised from the dead dieth no more; death hath no more do-  
10 minion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth  
11 unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.  
13 Neither yield ye your members *as instruments* of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as instruments* of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace.

- also should rise from the death of sin to the life  
5 of righteousness. For if we have been planted  
together in the likeness of his death, dying to sin  
as He died on the cross, we shall also be joint  
partakers of his resurrection, and by virtue of  
our union with Him rise to newness of life.  
6 Knowing this, that our old nature is, as it were,  
nailed to his cross ; we have crucified the flesh  
with its affections and lusts (Gal. v. 24), that the  
whole body of sin might be destroyed ; that we  
7 should no longer be the slaves of sin. Now he  
that is thus dead with Christ is freed from the  
yoke of sin : sin has no more dominion over him.  
He has passed into the service of another Master.  
8 Now if with Christ we are dead, dead to the love  
and practice of sin, we believe that we shall also  
9 live with Him in life eternal : knowing that  
Christ being raised from the dead dieth no  
more ; death hath no more dominion over Him.  
10 For in that He died, He died once for all as a  
sacrifice for sin ; but in that He liveth, He liveth  
11 with God for ever. In like manner do ye also  
reckon yourselves to be once for all dead unto  
sin, never more to return under its yoke, but  
alive unto God, through the power and grace of  
Jesus Christ our Lord.  
12 Let not sin therefore reign as a tyrant in  
your mortal bodies, so as that ye should obey it  
13 in its lusts, and do its will. Neither yield ye  
your members unto sin as instruments for doing  
evil, but yield yourselves unto God, as those  
whom He has quickened from the dead (Eph.  
ii. 5), and consecrate all the powers of your body  
and mind unto God, as instruments for doing  
14 righteousness. For sin shall not have dominion  
over you ; seeing ye are not under a covenant  
of works, but under the covenant of grace—not

- 15 What then? shall we sin, because we are not under the law, but under grace?
- 16 God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death,  
17 or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of  
18 doctrine which was delivered you. Being then made free from sin, ye became the servants of  
19 righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness  
20 unto holiness. For when ye were the servants of

under a dispensation of bondage and terror, but under the gracious dispensation of the Gospel.

- 15 What then ? Because we are not under the covenant of works, but under grace, which promises life to all believers, shall we therefore think ourselves at liberty to sin ? God forbid !
- 16 Know ye not that to whomsoever ye give yourselves up as servants to obey his commands, he is in reality your master, whether sin, whose wages is death, or obedience (*i.e.*, to the Gospel, ver. 17),
- 17 the reward of which is righteousness. But thanks be to God that, although ye were once the servants of sin, ye are so no longer, but have obeyed from the heart that rule of doctrine, *i.e.*, that holy Gospel, which was delivered unto
- 18 you.\* Being then made free from the bondage of sin, ye became the servants of righteousness.
- 19 I use this figure relating to service and freedom, drawn from the customs in use among men, because you are slow to learn spiritual things. I would say, then, that as ye formerly yielded up your members, as very slaves, unto uncleanness and iniquity, that they might work iniquity, as though it were their proper work and occupation ; even so now yield your members, as servants equally devoted, unto righteousness, that they may be sanctified wholly, as though to be holy
- 20 were their proper end, as indeed it is. For when you were the slaves of sin, walking according to the course of this world, you owned no subjec-

\* Doddridge's paraphrase of ἐις ὅν παρεδόθητε τύπον διδαχῆς is "the model of doctrine into which ye were delivered as into a mould ; that your whole temper and life might be formed and fashioned into correspondence with it." And he remarks that the phrase expresses "that pliancy of temper with respect to the Gospel which constitutes so lovely a part of the true Christian's character." Perhaps this may be an overstraining of the words, but the thought is a just and striking one. \*

21 sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.  
22 But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

7 KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath  
2 dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the  
3 law of *her* husband. So then, if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth  
5 fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto  
6 death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

tion to righteousness ; for no man can serve two  
21 masters. What fruit had you, then, in those  
things of which you are now so justly ashamed ?  
22 for the end of those things is eternal death. But  
now being set free from the subjection under  
which you were to sin, and become the servants  
of God, you have your fruit unto holiness, and  
23 the end everlasting life. For the wages of sin is  
death ; but the free and unmerited gift of God  
is everlasting life, which He bestows on his  
servants in and through Jesus Christ our Lord.

7 KNOW ye not, brethren (for I speak to those  
who know the Jewish law), how that a man is  
under subjection to the law only so long as he  
2 liveth ? For the wife is bound by the law to her  
husband so long as he liveth, but if her husband  
be dead, she is set free from the law which bound  
3 her to him. So then if during her husband's  
life she become another man's, she is justly called  
an adulteress : but if her husband be dead, she  
is free from that law, so that she is no adulteress,  
though she be married to another man.

4 In like manner, my brethren, ye also have been  
made to die to the law through your being in-  
corporated into Christ's body, and so dying with  
Him (see vi. 3, 4, &c.), and are as free to be  
married to another as the woman whose case we  
have supposed, even to Him who is raised from  
the dead, that by this new union we might  
5 bring forth fruit unto God. For when we were  
under the law, in a carnal and legal state, our  
sinful desires, set in motion by the law, did work  
in us those things the fruit whereof is death.  
6 But now, being dead, we are set free from the  
law by which we were bound before, that we may  
serve God in a new way, even according to the

7 What shall we say then ? *Is* the law sin ?

God forbid. Nay, I had not known sin, but  
by the law : for I had not known lust, except the  
8 law had said, Thou shalt not covet. But sin,  
taking occasion by the commandment, wrought  
in me all manner of concupiscence. For without  
9 the law sin *was* dead. For I was alive without  
the law once : but when the commandment came,  
10 sin revived, and I died. And the commandment,  
which *was ordained* to life, I found *to be* unto  
11 death. For sin, taking occasion by the com-  
mandment, deceived me, and by it slew *me*.  
12 Wherefore the law *is* holy, and the command-  
ment holy, and just, and good.

13 Was then that which is good made death unto  
me ?

God forbid. But sin, that it might appear sin,  
working death in me by that which is good ; that  
sin by the commandment might become exceed-

*spirit of that very law—not in the old way of a literal compliance with its ceremonial precepts and prohibitions.*

- 7 What shall we say then ? Is the law itself sinful, seeing it occasions so much sin ? By no means. So far from it, that it discovers and detects sin. Nay, I myself had not known that I was a sinner but by the law : for, in particular, I had not known lust or coveting to be sinful, except the law had said, Thou shalt not covet.
- 8 But sin, having found opportunity, wrought in me by means of the commandment all desire after that which was forbidden. For without the law sin has no power, but by the law is both set in motion and discovered. For I was in my own esteem alive, while ignorant of the extent and spirituality of the law ; but when the commandment came home with force and power to my conscience, sin revived, and I perceived myself to
- 9 be a dead man guilty and undone. Thus the commandment which was ordained to life and happiness if it had been kept, the very same I
- 10 found to be unto death, because broken. For sin, having taken opportunity and raging the more for being restrained, seduced me, by means of the commandment, into various transgressions, and thus gave the death-blow to all my self-righteous hopes. Wherefore the law, so far from being sinful, is most holy, and the commandment holy, and just, and good.
- 11 Was then that good law made death unto me ?

By no means. It was not the *law*, but *sin* which undid me. For sin, that it might show itself in its true colours, wrought death in me by means of that very law which is good, that sin by the commandment might be exposed in all its

14 ing sinful. For we know that the law is  
15 spiritual : but I am carnal, sold under sin. For  
that which I do I allow not : for what I would,  
16 that do I not ; but what I hate, that do I. If  
then I do that which I would not, I consent unto  
17 the law that *it is* good. Now then it is no more  
18 I that do it, but sin that dwelleth in me. For I  
know that in me (that is, in my flesh,) dwelleth  
no good thing : for to will is present with me ;  
but *how* to perform that which is good I find not.  
19 For the good that I would I do not : but the evil  
20 which I would not, that I do. Now if I do that  
I would not, it is no more I that do it, but sin  
21 that dwelleth in me. I find then a law, that,  
when I would do good, evil is present with me.  
22 For I delight in the law of God after the inward  
23 man : but I see another law in my members,  
warring against the law of my mind, and bringing  
me into captivity to the law of sin which is in  
my members.

24 O wretched man that I am ! who shall deliver  
25 me from the body of this death ? I thank God  
through Jesus Christ our Lord. So then with  
the mind I myself serve the law of God ; but  
with the flesh the law of sin.

- 14 excessive sinfulness. Now we know that the law is spiritual and holy: but I am corrupt and evil; a very slave, sold under the hated bondage of sin.
- 15 For that which I do, I allow not: for not what I  
16 would do I ; but what I hate, that I do. If then I do that which I would not, I so far bear my testimony to the law that it is good. But now, as I am at present circumstanced, *i.e.*, as a Christian, it is no more I myself that can properly be said to do it; but rather sin, which as a hated tyrant dwelleth in  
18 me. For I know that in me, that is, in my fallen nature, there dwelleth no good thing: for to will is present with me, but to perform what is good  
19 I find no ability—I am utterly unable. For what I do is not the good that I would, but the  
20 evil that I would not. Now if I do that which is contrary to the settled bent and purpose of my soul, it is no more I, as a believer, that do it, but  
21 the tyrant sin that dwelleth in me. I find then a power which, in spite of my heart's desire to do  
22 good, still draws me to evil. For I delight in the law of God after my inner man; my renewed mind loves its extent and spirituality, and longs  
23 to be conformed to it: but alas, I perceive another and a far different influence within me warring against the better law of my mind, and too frequently leading me captive to the power of my corrupt and sinful nature.
- 24 O wretched man that I am, who shall deliver me from this body of death which I drag about  
25 with me? I thank God through Jesus Christ our Lord, He will deliver me. So then with the mind, in my prevailing judgment, affections, and purpose, I myself consent to and serve the law of God: but with the flesh, the remains of depravity, I serve the law of sin which wars against the law of my mind.

8 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not  
2 after the flesh but after the Spirit. For the law  
of the Spirit of life in Christ Jesus hath made me  
3 free from the law of sin and death. For what  
the law could not do, in that it was weak through  
the flesh, God sending his own Son in the like-  
4 ness of sinful flesh, and for sin, condemned sin in  
5 the flesh : that the righteousness of the law  
might be fulfilled in us, who walk not after the  
flesh, but after the Spirit. For they that are  
after the flesh do mind the things of the flesh ;  
but they that are after the Spirit the things of the  
Spirit.

6 For to be carnally minded *is* death ; but to be  
7 spiritually minded *is* life and peace. Because  
the carnal mind *is* enmity against God : for it is  
not subject to the law of God, neither indeed can  
8 be. So then they that are in the flesh cannot  
please God.

8 THERE is then now no condemnation to those who are in Christ Jesus, whose character it is that they live not according to the desires of the flesh, but under the guidance of the Holy  
 2 Spirit. For the power of the Holy Spirit, who giveth life to those in Christ Jesus, hath set me free from the (prevailing) power of sin, and of  
 3 death its consequence. For what the law could not effect, in that it was weak through human depravity, God, sending his own Son in the likeness of our sinful nature and a sacrifice for sin, did effect,\* and punished sin in the body of  
 4 Christ: that the righteousness of the law might be written in our hearts, and habitually performed by us who walk not according to the corrupt desires of the flesh, but according to the  
 5 motions of the Holy Spirit. For those who are after the flesh, under the influence of corrupt nature, do mind the things of the flesh and set their affection on earthly objects; but those who are after the Holy Spirit do mind the things of the Spirit and set their affection on things above.  
 6 Now the minding of the flesh is death, but the  
 7 minding of the Spirit is life and peace. And it must be so, because the minding of the flesh is enmity to God; for it is not subject to the law of God, neither indeed can be, seeing it is utterly  
 8 opposed to it. So then those who are in the

\* That which the law could not effect, through the weakness of our nature, was the enabling us to fulfil its precepts and requirements. But this, which the law failed to accomplish, God did effect. And how? By sending his own Son in the likeness of sinful flesh to die in the flesh for our sins, thus condemning sin in the flesh and so taking away its power to condemn us; and this, in order that the precepts and requirements of the law might be fulfilled in us—cordially and habitually, though not perfectly—who walk not after the flesh, but after the Spirit.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he  
10 is none of his. And if Christ *be* in you, the body *is* dead because of sin ; but the spirit *is*  
11 life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to  
13 the flesh, to live after the flesh. For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye  
14 shall live. For as many as are led by the Spirit  
15 of God, they are the sons of God. For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption,  
16 whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are  
17 the children of God ; and if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory

flesh and unrenewed in the spirit of their minds cannot please God.

- 9 But ye are not in the flesh but in the Spirit, if the Spirit of God dwell in you. Now if any man have not the Spirit of Christ dwelling in him and sanctifying his soul, he is none of his.
- 10 But if Christ dwell in you by his Spirit, though the body must die as the penalty of sin, yet the soul shall live because of the image of Christ renewed
- 11 upon it. And, what is more, if the Spirit of Him who raised up Jesus from the dead dwell in you, it is a pledge that He who raised up Christ from the dead shall also restore to life your mortal bodies because of his Spirit which dwelleth in you.
- 12 Therefore, brethren, we are debtors, not to
- 13 the flesh, to live after the flesh: for if ye live after the flesh ye shall die, but if ye through the Holy Spirit do mortify and subdue the sinful
- 14 deeds of the body ye shall live. For as many as are led by the Spirit of God, they are the sons of God;
- 15 for it is no spirit of bondage that you have received, so as to be in terror again, but a spirit of adoption (or sonship) whereby we call God our
- 16 Father. The Holy Spirit himself beareth witness together with our spirit, and assures us that we are
- 17 children of God. (v. 5; Gal. iv. 6.) And if children, then heirs also; heirs of God and joint heirs with Christ, if so be we suffer with Him that we may also be glorified with Him. (2 Tim. ii. 11, 12.)
- 18 For when I weigh and calculate the matter, I reckon that the sufferings of this present life are not worthy of any comparison with that exceeding and eternal weight of glory which shall shortly be manifested in us. (2 Cor. iv. 17, 18.)

19 which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

- 19 For the whole creation longs with intense eagerness for the hour when the sons of God shall be revealed, and shall enter upon the glory laid up  
20 for them. (For the creation was made subject to vanity and the curse (Gen. iii. 17), not willingly and of its own accord, but by reason of Adam's  
21 fall), in the hope that itself also shall then be freed from the bondage of corruption into the  
22 glorious liberty of the children of God. For we know that the whole creation groaneth together and travailleth in birth together until  
23 now. And not only does the creation thus pant for deliverance, but we ourselves also, who have the earnest of the Spirit in our hearts (Eph. i. 14), and rejoice in hope of the glory of God (ver. 2), even we ourselves groan within ourselves, longing for our public adoption, even the  
24 resurrection of our body. For we are saved in hope and prospect rather than in actual possession ; otherwise hope would be no longer hope ; for what a man sees and has, he cannot be said to  
25 hope for. But if we hope for that which at present we see not, then do we with patience wait for it.
- 26 And in like manner also the Holy Spirit helpeth our infirmities, and quickens our prayers : for such is our ignorance that we know not what we should pray for as we ought ; but the Holy Spirit itself maketh intercession for us, and suggests to us thoughts and desires which find  
27 utterance only in groans and sighs. But He who searcheth the hearts knows and approves the mind and meaning of the Spirit in these unuttered desires, because the inward intercession which He maketh for the saints, is according to his will. (1 John v. 14.)

28 And we know that all things work together  
for good to them that love God, to them who are  
29 the called according to *his* purpose. For whom  
he did foreknow, he also did predestinate *to be*  
conformed to the image of his Son, that he might  
30 be the firstborn among many brethren. More-  
over whom he did predestinate, them he also  
called ; and whom he called, them he also justi-  
fied : and whom he justified, them he also glorified.

31 What shall we then say to these things ? If  
32 God *be* for us, who *can be* against us ? He that  
spared not his own Son, but delivered him up  
for us all, how shall he not with him also freely

- 28 And we know that all things, even afflictions and persecutions, work together for good to those who love God, to those who are called  
 29 according to his purpose. For those whom He did fore-ordain, or *pre-ordin\**, He also did predestinate to be made conformable to the image of his Son, † that while He is the first-born among many brethren, they might be known as  
 30 his brethren by their likeness to Him. Moreover, whom He did thus foreordain, them also He “called by his Spirit working in due season” (Art. XVII.); and whom He thus called, them He also justified, not imputing their trespasses unto them; and whom He thus justified, them He also glorified, adorning them with the graces of his Spirit here—an earnest and foretaste of that full measure of glory which He shall bestow upon them hereafter.
- 31 What shall we then say to these blessed truths, and to what conclusion shall we come ? If God be for us, and own us as his children, who can be against us ? Who can hurt us, or  
 32 prevent our happiness ? He that spared not his own Son, but delivered Him up to death for us all, ‡ how shall He not with Him also freely give

\* *προέγρω*. Compare 1 Pet. i. 20, where our translators have so rendered it. See also Acts ii. 23, which is exactly parallel to 1 Pet. i. 20. See likewise 1 Pet. i. 2, and Rom. xi. 2.

† The elect are made like unto Christ, and conformed to his image—1, *in love and holiness* (Eph. i. 4, and v. 1, 2); 2, *in patient suffering* (1 Pet. ii. 21—23; iv. 12—16); and, 3, *in glory* (vers. 17, 18; 1 Cor. xv. 49; 2 Tim. ii. 12).

‡ Some would prefer that the first clause in this and the following verses should be read as a question ; and it certainly makes better sense, and adds life and animation to the passage.

33 give us all things ? Who shall lay anything to  
34 the charge of God's elect ? *It is* God that  
justifieth. Who *is* he that condemneth ? *It is*  
Christ that died, yea rather, that is risen again,  
who is even at the right hand of God, who also  
maketh intercession for us.

35 Who shall separate us from the love of Christ ?  
*shall* tribulation, or distress, or persecution, or  
36 famine, or nakedness, or peril, or sword ? As it  
is written, For thy sake we are killed all the day  
long ; we are accounted as sheep for the slaughter.  
37 Nay, in all these things we are more than con-  
38 querors through him that loved us. For I am  
persuaded that neither death, nor life, nor angels,  
39 nor principalities, nor powers, nor things present,  
nor things to come, nor height, nor depth, nor  
any other creature, shall be able to separate us  
from the love of God, which is in Christ Jesus  
our Lord.

9 I SAY the truth in Christ, I lie not, my con-  
science also bearing me witness in the Holy  
2 Ghost, that I have great heaviness and continual  
3 sorrow in my heart. For I could wish that my-  
self were accursed from Christ for my brethren,

- 33 us all good things? Who shall lay anything to the charge of God's elect? It is God who justifieth. Who is he that condemneth? It is Christ who died; yea, rather, I may say, who is risen again, who is even at the right hand of God, invested with sovereign power, who also intercedes for us.
- 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (Sufferings have always been the lot of God's people; as it is written, "For thy sake we are killed all the day long, we are accounted as sheep for the slaughter.") But so far from these things separating us from Christ's love, they only make our triumph more complete, through the grace and power of Him who loved us. (See v. 3—5.)
- 38 For I am firmly persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things future, 39 nor height, nor depth, nor anything else in creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
- 9 I SPEAK the truth as in the presence of Christ; He knoweth that I lie not (2 Cor. xi. 31); my conscience also bears me witness, and the Holy Ghost testifies with my spirit, that I have great grief and continual sorrow in my heart, because of the unbelief and approaching rejection of my 3 people. For I could wish (if it were proper, or such a thing were possible), I could even wish

Thus, "If God be for us, who can be against us? He that spared not his own Son, but delivered Him up for us all?" . . . "Who shall lay anything to the charge of God's elect? God who justifieth?" "Who is he that condemneth? Christ who died? &c." In ver. 35 this interrogatory form is actually adopted by our translators.

4 my kinsmen according to the flesh: who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the  
5 promises; whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which  
7 are of Israel: neither, because they are the seed of Abraham, *are they* all children: but, In Isaac  
8 shall thy seed be called. That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise  
9 are counted for the seed. For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;  
11 (for the *children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of

- that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh;
- 4 who are Israelites, children of him who wrestled with God and prevailed (Gen. xxxii. 28), whom God has long adopted as a nation, and honoured with the visible symbol of his presence (Exod. xxix. 43; xl. 34), whose are the covenants made with the fathers, and the giving of the law, and the temple-service, and the promises concerning
- 5 Canaan and the Messiah: whose ancestors are the patriarchs, and from among whom, as to his human nature, came Christ, who is over all, God blessed for ever. Amen.
- 6 Not that it is possible that the word and promise of God hath failed because the Jews are cast off: for they are not all the true Israel of
- 7 God who have Israel for their father: neither because they are the natural seed of Abraham are they all children and heirs of the promise: for the promise was not made to all the children, but limited to the line of Isaac; for God said,
- 8 "In Isaac shall thy seed be called." What I wish to enforce is this, that they who are the children of the flesh and naturally descended from Abraham, these are not necessarily the children of God; but the children of the promise
- 9 are considered as the true seed. For the word of promise limited the blessing to the son of Sarah, excluding the son of the bondwoman:— "At this time," said the Lord, "will I come, and Sarah shall have a son." (Gen. xvii. 21; xviii. 10.)
- 10 And not only so, but when Rebecca also had conceived two children by that one man in whom the promise was vested, viz., our forefather
- 11 Isaac; even before the children were born, and consequently before they had done either good

works, but of him that calleth;) it was said unto  
12 her, The elder shall serve the younger. As it is  
13 written, Jacob have I loved, but Esau have I  
hated.

14 What shall we say then? *Is there* unrighte-  
15 ousness with God? God forbid. For he saith  
to Moses, I will have mercy on whom I will have  
mercy, and I will have compassion on whom I  
16 will have compassion. So then *it is* not of him  
that willeth, nor of him that runneth, but of  
17 God that sheweth mercy. For the Scripture  
saith unto Pharaoh, Even for this same purpose  
have I raised thee up, that I might show my  
power in thee, and that my name might be de-  
18 clared throughout all the earth. Therefore hath  
he mercy on whom he will *have mercy*, and  
whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth

or evil, that the purpose of God, according to his free choice and election, might stand, and appear, beyond controversy, to be not of works, but of his sovereign will and pleasure who  
12 calleth, it was said to her, The elder shall serve the younger; that is, Esau and his posterity  
13 shall be subject to Jacob and his posterity. As it is also written in the prophet Malachi, Jacob have I loved, but Esau have I hated; *i.e.*, I have loved Jacob more than Esau.

- 14 What shall we say then? Is God unrighteous or unjust, who dispenses his favours to whom He will? God forbid we should think any such  
15 thought. For, claiming this prerogative, He says to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom  
16 I will have compassion. So then man's election is not the result of his own will, or his own  
17 actions, but of God's mere mercy. For (to illustrate the subject still further) "such is also the conduct of God in other instances, when of various sinners He appoints one rather than another to be a monument of special vengeance." (*Doddridge.*) For God in the Scripture says to Pharaoh, For this very purpose have I exalted thee to such a height of power, and so long spared thy life, notwithstanding thy repeated provocations, that thou mightest become the more striking and signal example of my just wrath, and that men might know that I alone, whose name is Jehovah, am the most high over  
18 all the earth. From all which it follows that God has mercy on whom He will have mercy, and whom He will He hardeneth by leaving them to themselves, and to the just consequences of their wilful unbelief, obstinacy, and rebellion.  
19 But some one will say, Why doth God yet

he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?  
21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and  
22 another unto dishonour? *What if* God, willing to show *his* wrath, and to make his power known,  
endured with much longsuffering the vessels of  
23 wrath fitted to destruction? And that he might make known the riches of his glory on the vessels  
of mercy, which he had afore prepared unto  
24 glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her  
26 beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

find fault? For who hath resisted his will? Even they who most rebel against Him only do that which his counsel determined before to be done. (See Acts ii. 23; iv. 28.)

- 20 Nay but, O man, who art thou that presumest to enter into controversy with God? intruding into those things which thou hast not seen (Coloss. ii. 18), and canst not fathom? Shall the thing formed say to Him that formed it, Why hast Thou made me thus? (See Isaiah xlvi. 9.)
- 21 As a potter over the clay, hath He not a perfect right out of the same sinful lump to make some
- 22 vessels to honour and some to dishonour? What if God, willing to display his wrath, and to make known his mighty power, endured with much long-suffering the provocations of impenitent sinners, those vessels of wrath fitted to destruction? What if He left them to fill up the measure of their sins? Who shall call Him to
- 23 account, or charge Him with injustice? And, on the other hand, what if, in order to manifest the riches of his grace, He selected others out of the same fallen lump, and made them vessels of mercy, preparing them, by his Spirit, for the inheritance of the saints in light, even us, whom
- 24 He hath called, not of the Jews only, but also of the Gentiles, had He not a full right to distribute his own gifts as He chose?
- 25 That He would admit strangers and aliens into his Church had been foretold in the prophet Hosea, where God had said, I will call them my people who were not my people before, and her
- 26 beloved which was not beloved before. And it shall come to pass that, in the place where it was said unto them, Ye are no people of mine (that is, in the Gentile world), there shall they be

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were

called the people of the living God. (Hosea i. 10.)

- 27 Also the rejection of the Jews was implied : for Isaiah crieth out concerning Israel, as though deeply affected by the thought of their rejection, Though the number of the children of Israel be as the sand of the sea, yet the remnant only shall  
 28 be saved. For God will finish his predicted work, and execute just judgment speedily : for a short work will God make upon the land.  
 29 (Isaiah x. 22, 23.) And, as the same Isaiah had said in a former chapter (i. 9), Unless the Lord of hosts had left unto us a very small remnant by way of seed, we should have been as utterly destroyed as Sodom and Gomorrah.  
 30 To what conclusion, then, shall we come ? Surely to this, that the Gentiles who did not enter the lists to run for the prize of righteousness, laid hold of that prize notwithstanding : for they laid hold of that righteousness which is  
 31 by faith. But the Jews, on the contrary, who did enter the lists to run for a law of righteousness (for that was the prize they sought), did not  
 32 succeed in winning that prize.\* Why did they not succeed ? Because they sought it not by

\* There is an evident allusion to the stadium in these verses (30, 31). The figure is that of a race ; and, if we keep this metaphor in view throughout, the passage is full of life. Here is a race going to begin, the Gentiles standing by, without taking part in it, or caring about it, and yet eventually persuaded to enter the lists, taught by Christ how to run, and so running as to lay hold on the prize. (Phil. iii. 12.) The Jews, on the other hand, entering into it with intense earnestness, and running with all their might, but tripped up in their course, flung upon the ground, and so losing the prize ; and the stone which trips them up no other than Christ, who, if they had been willing to receive Him, as the Gentiles were, would have insured them the prize also. °

33 by the works of the law. For they stumbled at  
that stumblingstone ; as it is written, Behold, I  
lay in Sion a stumblingstone and rock of offence :  
and whosoever believeth on him shall not be  
ashamed.

10 BRETHREN, my heart's desire and prayer  
to God for Israel is, that they might be saved.  
2 For I bear them record that they have a zeal of  
3 God, but not according to knowledge. For they  
being ignorant of God's righteousness, and going  
about to establish their own righteousness, have  
not submitted themselves unto the righteousness  
4 of God. For Christ *is* the end of the law for  
righteousness to every one that believeth.

5 For Moses describeth the righteousness which  
is of the law, That the man which doeth those  
6 things shall live by them. But the righteousness  
which is of faith speaketh on this wise, Say not  
in thine heart, Who shall ascend into heaven ?  
7 (that is, to bring Christ down *from above* :) or,  
Who shall descend into the deep ? (that is, to  
8 bring up Christ again from the dead.) But what  
saith it ? The word is nigh thee, *even* in thy

faith, but as though it could be obtained by the deeds of the law; for they stumbled in their course against that stone of stumbling which 33 Isaiah spoke of. As it is written in his prophecy, Behold, I lay in Sion a stumbling-stone and rock of offence; and many shall stumble and fall; yet to all them that believe in Him He shall prove a tried stone, a precious corner-stone, a sure foundation, and they shall not be ashamed or confounded. (See Isaiah xxviii. 16, and viii. 14, 15.)

**10 BRETHREN,** the desire of my heart, and my prayer to God for Israel, is that they might 2 be saved. For I am their witness that they have a zeal for God (Acts xxi. 20; xxii. 3); but it 3 is an ignorant zeal. For they, being ignorant of God's righteousness, which alone will stand us in stead for justification, and seeking to establish a righteousness of their own by works of law, have not submitted to the righteousness of God 4 by faith in Christ Jesus. For the great end and design of the law is to bring men to believe in Christ for righteousness and life. (Gal. iii. 24.)

5 For Moses describes the righteousness which is of the law, when he says that the man who doeth these things shall live by them: in other words, the man who perfectly obeys the law, he, and he alone, can claim salvation by the law.

6 But the righteousness which is by faith speaks a very different language. It says, like Moses on another occasion (Deut. xxx. 11—14), Say not in thy heart, Who shall go up to heaven, as it 7 were to bring Christ down? Or, Who shall descend into hell (the unseen world), to bring Christ up from the dead? It does not ask un- 8 believing questions. But what saith it? "The word is nigh thee, in thy mouth and in thy

mouth, and in thy heart: that is, the word of  
9 faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him  
10 from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.  
11 For the Scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich  
13 unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?  
15 and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring  
16 glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord,  
17 who hath believed our report? So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their  
19 words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will

- heart," viz., the word of faith which we preach ;
- 9 which word is this :—That if thou shalt confess with thy mouth that Jesus is Lord (compare Phil. ii. 11 and 1 Cor. xii. 3), and shalt believe in thine heart that God hath raised Him from the
- 10 dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the
- 11 mouth confession is made unto salvation. For the Scripture saith, " No one who believeth in Him shall be ashamed."
- 12 For there is no distinction in this respect between Jew and Gentile ; for the same Lord of all men is rich in mercy unto all men who call upon
- 13 Him. For whosoever shall call on the name of the Lord (Jesus) shall be saved.
- 14 But how shall they call upon Him in whom they have not believed ? And how shall they believe in Him of whom they have never heard ? And how shall they hear without a preacher ?
- 15 And how shall these preach except they be sent ? Of which preaching and the joy with which Christ's messengers would be hailed, it is written by the prophet, How beautiful are the feet, the very footsteps, of those who bring glad tidings of peace, who bring glad tidings of good
- 16 things ! But the glad tidings have not found obedient hearers in all ; according to the complaint of the same prophet Isaiah, " Lord, who hath believed our report ? " So then faith is by hearing, and hearing by the Word of God.
- 17 But I ask, Have they not heard ? Undoubtedly multitudes have ; insomuch that to this may be applied what the Psalmist says of the universal preaching of the heavenly bodies ; Their sound is gone forth into all the earth, and
- 18 their words unto the ends of the world. But I ask, Did not Israel know the consequences of

- provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.
- 20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

11 I say then, Hath God cast away his people ?

- God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.
- 2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God
- 3 against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I
- 4 am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.
- 5 Even so then at this present time also there is a

their unbelief and the calling in of the Gentiles ? They might have known it : for, first, Moses plainly warns them that God would provoke them to jealousy by those who in time past having not been a people should become the people of God, and anger them by his favours to a nation which had been sunk in gross darkness and folly. (Deut. xxxii. 21 ; comp. 1 Pet. ii.

- 20 9, 10.) But Isaiah in very bold and fearless terms declares, I was found of them that hitherto sought me not, I was made manifest to them that  
 21 asked not after me. But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people.

- 11** I say then, Hath God entirely cast away his people Israel ?

By no means : for I myself am an Israelite, of the seed of Abraham and of the tribe of Benjamin. God hath not cast away his people whom He foreordained \* and loved with an everlasting love, but hath still, as in the most degenerate times, a seed to serve Him. Know ye not what the Scripture saith in the history of Elijah, when he complained to God against the Israelites, saying, Lord, they have killed thy prophets, and digged down thine altars, and I, even I only am left of thy worshippers, and they seek my life to take it away. (See 1 Kings xix. 14.)  
 4 But what saith God to him in answer ? I have reserved to myself and kept from falling away no less than seven thousand men who have not bent their knees before the image of Baal.  
 5 (Ver. 18.) And so also at this present time there is a remnant of believers according to God's

\* For this sense of *προγνώσκω* see Acts ii. 23 ; 1 Pet. i. 20 ; and 1 Pet. i. 2 : " Whom He elected and acknowledged as his." —Bishop Hall.

6 remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for. But the election hath obtained it, and the rest were blinded (according

8 as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be a made a snare, and a trap, and a stumblingblock, and a 10 recompence unto them: let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall?

God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much 13 more their fulness! For I speak to you Gentiles, inasmuch as I am the apostle of the Gen-

election of grace, who alone has made them to  
6 differ from their unbelieving brethren. And if it be by grace, then it is no more of works; otherwise grace is no longer grace: but, on the other hand, if it be of works, then it ceases to be of grace; otherwise work is no longer work.

7 What then is the sum of what has been said? That Israel going about to establish his own righteousness (x. 3) hath not obtained that justification which he sought as it were by works of the law (ix. 32); but yet a part of Israel, being the object of God's free choice, hath obtained it, seeking it by faith, and the rest were hardened: 8 even as it is written, God hath in righteous judgment given them a spirit of slumber, eyes that they should not see, and ears that they 9 should not hear unto this day. And David, speaking of Messiah's enemies, saith (Ps. lxix. 22, 23), Let their table become a snare before them; and that which should have been for their welfare, even the Gospel, let it become a trap, and an occasion of stumbling, and a recompense to them for their sin. Let their eyes be darkened that they may not see, and let them be laden with misery.

10 11 I say then, Have they so stumbled as to fall past recovery?

That thought be far from us. Say rather that in consequence of their fall salvation is come unto the Gentiles, that so the Jews may be provoked to jealousy and roused to recover their 12 lost privileges. Now if their fall be thus the world's rich gain, and their decrease the Gentiles' benefit, how much more shall their increase be so, when the full body of them shall come in! 13 I say this to you Gentiles, because I am the apostle of the Gentiles, an office which I count

14 tiles, I magnify mine office : if by any means I may provoke to emulation *them which are* my  
15 flesh, and might save some of them. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead ?

16 For if the firstfruit *be* holy, the lump *is* also *holy* : and if the root *be* holy, so *are* the branches.  
17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root  
18 and fatness of the olive tree ; boast not against the branches. But if thou boast, thou bearest  
19 not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might  
20 be grafted in. Well ; because of unbelief they  
21 were broken off, and thou standest by faith. Be not highminded, but fear : for if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in *his* goodness :

- 14 very honourable. And I say it in the hope that I may stir up to emulation my brethren according to the flesh, and may at least save some of them. For if the casting away of them for their unbelief has led to the call and conversion of the world, what will the recovery of them be but life from the dead ?
- 16 And if the first-fruit, even the present remnant who believe, be holy and acceptable to God, then shall the whole lump be holy, when the entire nation return to their God and Saviour : and if the root be holy, even those faithful few who have received Christ, so shall the branches be holy, when the great bulk of
- 17 the people repent and believe the Gospel. And if some of the branches have been broken off because of their unbelief, and thou being a wild olive branch, "an alien from the commonwealth of Israel" (Eph. ii. 12), have been grafted into the green olive tree of the Lord (Jer. xi. 16), and
- 18 partakest of its root and fatness : boast not thyself against the natural branches : but if thou boast, remember that thou bearest not the root, but the root thee, and if thou art the seed of Abraham, it is by adoption and not by birth.
- 19 Thou wilt say perhaps, The natural branches were broken off that we Gentiles might be
- 20 grafted in. Well, be it so ; yet remember that it was because of unbelief they were broken off, and thou standest in their room by faith : be not
- 21 then high-minded, but fear. For if God spared not even the natural branches, the literal seed of Abraham, take heed, lest if thou departest from the faith, He spare not thee.
- 22 Behold therefore the goodness, and severity of God : towards the Jews who fell, severity ; but towards thee, goodness, if only thou continue

23 otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be grafted in: for God is able to graff them in  
24 again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural *branches*, be grafted into their own olive tree.

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this *is* my covenant unto 28 them, when I shall take away their sins. As concerning the Gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. For the gifts and 30 calling of God *are* without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

- in his goodness and abide in Christ ; otherwise thou also shalt be cut off. (See John xv. 6.)
- 23 And they also, if they abide not still in unbelief, but turn to the Lord (2 Cor. iii. 16) shall be graffed in again ; for, hopeless as their state may
- 24 seem, God is able to graff them in again. For if thou wert cut off from thy natural wild stock, and, contrary to nature, graffed into a good olive tree and numbered among the children of Abraham, how much more shall those who are the natural branches be graffed into their own olive tree again !
- 25 For I would not, brethren, that ye should be ignorant of this truth, though hitherto unrevealed (lest you should thing more highly of yourselves than you ought to think), that blindness hath partially befallen Israel, until such time as the full number of the Gentiles shall
- 26 have been brought into the Church. And thus *all* Israel, even the whole nation, and no longer only a part of it, shall be saved, as it is written in the prophet, The Redeemer shall come to Zion and shall turn away ungodliness from
- 27 Jacob. For such is my covenant with them (saith God) when I shall take away their sins, and put my fear into their hearts. (Isaiah lix. 21 ; and see Jer. xxxi. 31, &c.) With respect to the Gospel indeed, they are enemies at present for your sakes, so that you through their unbelief might obtain mercy : but with regard to their original election to be the people of God, they are still beloved for the sake of their pious fathers, and kept a distinct people
- 29 with an eye to their future restoration. For the
- 30 purposes of God are unchangeable. For as ye Gentiles were formerly unbelievers and children of disobedience, yet have now obtained mercy

- 31 even so have these also now not believed, that through your mercy they also may obtain mercy.  
32 For God hath concluded them all in unbelief, that he might have mercy upon all.

- 33 O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable *are* his judgments, and his ways past finding out.  
34 For who hath known the mind of the Lord ? or  
35 who hath been his counsellor ? or who hath first given to him, and it shall be recompensed unto  
36 him again ? For of him, and through him, and to him, *are* all things : to whom *be* glory for ever. Amen.

- 12 I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto  
2 God, *which is* your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

- 3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think ; but to think soberly, according as God hath dealt to

- through their unbelief, and been grafted into
- 31 God's Church: even so have the Jews also now not believed and obeyed the truth, that, in due time, through the mercy shown to you, they also may obtain mercy, and embrace that Gospel of which you have become the keepers and depositaries. For God hath shut up all, both Jews and Gentiles, in unbelief, suffering each in their turn to depart from Him, that at last He might have mercy upon both.
- 32 33 O the rich and unfathomable depth both of the wisdom and knowledge of God ! How unsearchable his decrees, and untraceable his ways !
- 34 For who hath known the mind of the Lord, or being his counsellor hath taught Him ? (Isaiah 35 xl. 13.) Or who hath first given to Him so that
- 36 he can put in a claim to be repaid ? But so far from anything of this kind, of Him as the First Cause, and through Him as the Almighty Worker, and to Him as the Great End are all things : to him therefore be glory for ever. Amen.
- 12 I beseech you therefore, brethren, by God's mercies which we have been considering, that ye offer yourselves a living sacrifice to Him, better than that of slain beasts, holy, well pleasing to
- 2 God, and your reasonable service. And be not conformed to this world, fashioning yourselves after its sinful habits, but be ye changed from your former-selves by the renewing of your mind, that you may prove by experience how good, and pleasant, and perfect, is the will of God.
- 3 Moreover, according to the grace of God which is given unto me (1 Cor. iii. 10), I charge every one that is among you not to think of himself more highly than he ought to think, but

4 every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith: 7 or ministry, *let us wait* on our ministering; or he 8 that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let love be without dissimulation.* Abhor that which is evil; cleave to that which is good.

10 *Be kindly affectioned one to another with brotherly love;* in honour preferring one another; 11 not slothful in business; fervent in spirit; 12 serving the Lord; rejoicing in hope; patient in 13 tribulation; continuing instant in prayer; dis-

- to think of himself humbly and soberly, according as God hath dealt to every man the measure  
 4 of faith, and grace, and spiritual gifts. For as the body is one, and hath many members (1 Cor. xii. 12), and the different members of that one body have each their several offices and functions ;  
 5 so we, though many, are all members of one body of which Christ is the Head ; and consequently we are all members one of another, and ought to know severally our own places and seek the good of the whole.
- 6 Having then divers gifts of the Spirit, who divides to every man severally as He will (1 Cor. xii. 4, 11), whether it be prophecy, let him that hath it prophesy according to the measure of  
 7 faith which he possesseth. Or if it be ministry, let us wait and attend on our ministering ; or he  
 8 that teacheth on teaching ; or he that exhorteth on exhortation ; he that giveth, let him give liberally and with singleness of aim and purpose ; he that ruleth, let him rule with diligence, not shrinking from the labour or the odium which his office may entail ; he that sheweth mercy, let him do it with cheerfulness.
- 9 Let love be without hypocrisy, "not in word only, but in deed and in truth." (1 John iii. 18.) Abhor that which is evil ; cleave to that which is good.
- 10 Bear towards each other that strong and warm affection which springs from brotherly love ; in lowliness of mind esteeming each other better  
 11 than yourselves (Phil. ii. 3) ; not slothful in business, but fervent in spirit, discharging your duties heartily, as to the Lord and not unto men  
 12 (Colos. iii. 23) ; rejoicing in hope of eternal life ; patient in tribulation ; persevering and  
 13 earnest in prayer ; communicating to the wants

tributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep. *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou 21 shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

13 LET every soul be subject unto the higher powers. For there is no power but of God: the

of the saints ; given to hospitality. (Heb. xiii. 2.)

- 14 Bless those who persecute you ; bless them and pray for them, but let nothing provoke you to curse them, or wish them ill. (Matt. v. 44, 45 ; 1 Pet. iii. 8, 9.)
- 15 Rejoice with them that rejoice, and weep with them that weep : let the joys and sorrows of others be your own. (Luke i. 58 ; John xi. 31.)
- 16 Be of the same mind one towards another. Mind not high things (Jer. xlv. 5), *i.e.*, do not affect them or seek after them, but be content to have your portion with the lowly. Be not wise in your own conceits (Prov. iii. 7), nor think too highly of your own wisdom and prudence.
- 17 Render not evil for evil unto any man : study that which is comely and creditable in the sight of all men. (Phil. iv. 8.) If it be possible, as far as lies in your power, live at peace with all men.
- 19 Dearly beloved, revenge not yourselves on those who have injured you, but rather give place unto the wrath of God and leave the matter to Him who judgeth right ; for it is written that vengeance and recompense belong to Him.
- 20 (Deut. xxxii. 35.) Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for by doing this thou shalt heap coals of fire on his head. (Prov. xxv. 21, 22.) He will either be melted and subdued by your kindness, or, persisting in his enmity, will be consumed by
- 21 the fiery wrath of God. In this contest of love against hatred, be not so overcome of evil as to return it, but overcome evil with good.
- 13 LET every man living be subject to the ruling powers : for there is no power but what is from God ; the powers that be are all ordered and

2 powers that be are ordained of God. Whosoever therefore, resisteth the power, resisteth the ordinance of God : and they that resist shall receive  
3 to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same :  
4 for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to *execute* wrath  
5 upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.

6 For for this cause pay ye tribute also : for they are God's ministers, attending continually  
7 upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man anything, but to love one another : for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shall not bear false witness, Thou shalt not covet ; and if *there be* any other com-

- 2 appointed by God. So that he who resists the power, withstands God's appointment, and they who resist shall receive to themselves condemnation, "not only from the civil powers they injure, but from the supreme Sovereign, whose laws they break, and whose order they endeavour to
- 3 reverse."—(Doddridge.) For rulers are not a terror to those who do well, but for the punishment of evil-doers. Wilt thou then have nothing to fear from them? do that which is good, and thou shalt have praise of the same.
- 4 (1 Pet. ii. 14.) For the ruler is a servant of God to thee for good, that thou mayest lead a quiet and peaceable life (1 Tim. ii. 2); but if thou do that which is evil, be afraid; for he beareth not the sword of justice in vain; for he is the servant of God to execute just vengeance and
- 5 punishment upon him that doeth evil. Wherefore ye must needs be subject to principalities, and powers, and magistrates (Titus iii. 1), not only from the fear of punishment, but also for conscience' sake, and as a matter of duty towards God.
- 6 From the same principle pay ye tribute also, for rulers are God's servants, devoting themselves to this very thing and spending their time and
- 7 strength in the public service. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.
- 8 Owe no man anything but mutual love; for he who truly loveth another hath fulfilled the law towards him, the royal law of loving his neighbour as himself. (James ii. 8.) For the commandments, Thou shall not commit adultery, Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, Thou shall not

mandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let 13 us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, 14 not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

14 HIM that is weak in the faith receive ye, *but* not to doubtful disputations. For one believeth 2 that he may eat all things: another, who is weak, 3 eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath

- covet, in one word, the whole of our duty towards man is briefly summed up in this one precept,—
- 10 Thou shalt love thy neighbour as thyself. Love worketh no evil to another, but does him all manner of good: therefore love is the fulfilling of the law.
- 11 And this do, as knowing the time, that now it is high time for us to awake out of sleep: for now is our salvation nearer than when we first
- 12 believed. The night is far spent, the glorious day is at hand: let us therefore cast off the works of darkness, renouncing all sin and wickedness, and let us put on the armour of light.
- 13 Let us walk honestly and decorously, as in the day, not in feastings and drunkenness, not in chambering and wantonness, not in strife and
- 14 envy: but put ye on the image and likeness of the Lord Jesus Christ (Eph. iv. 24), and make not provision for the lusts of the flesh.
- 14 RECEIVE as a brother the weak believer, bearing with his infirmities, prejudices, and scruples; but avoid questions which come of
- 2 doubts.\* For one is rightly persuaded that all meats are indifferent, and that under the Gospel there is nothing common or unclean: while another, who in this respect is weak and mistaken, will only eat herbs and vegetables, lest he should
- 3 contract some ceremonial defilement. Since both act from conscience, let not him who uses his Christian liberty and eats, despise, as ignorant and superstitious, him who eateth not; and let not him who eateth not, judge, as a transgressor of the law, him that eateth; for God has received

\* Compare ver. 23—*οὐδὲ διακρινόμενος*, he that doubteth. This throws light on *διακρίσεις διαλογισμῶν* here, which would seem to be literally *doubtings of reasonings*, i.e., questions which come of doubts.<sup>o</sup>

4 received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every  
6 man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* unto the Lord: and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth  
7 not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself.  
8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether  
9 we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

4 him into his church and household. Who art thou that presumest to sit in judgment on another's servant? To his own master he standeth or falleth: and he shall stand, for God is able to make him stand and to uphold him against all unrighteous judges.

5 What I have said with regard to the distinction of meats applies also to that of days. This man, supposing the Levitical law still in force, considers one day more sacred than another; while that man makes no distinction, but esteems every day alike. Let neither of these judge the other (Coloss. ii. 16), but each act from the clear conviction of his own mind.

6 He who observeth the day, observeth it out of conscience towards God; and he who makes no distinction of days acts upon the same conscientious principle, believing that he is set free. In like manner he who eats all things indifferently, believing that every creature of God is good, and nothing to be refused if it be received with thanksgiving (1 Tim. iv. 4), does it in the fear of the Lord, giving God thanks for his food, and for his Christian liberty: while he who eateth not, but makes a distinction of meats, does it equally in the fear of the Lord, and returns

7 thanks to God for what he does eat. For none of us liveth to himself, and no Christian man

8 dieth to himself. We are not our own, for we are bought with a price; and whether we live, we live to the Lord, and whether we die, we die to the Lord, in his faith and fear: whether we live therefore, or die, we desire to glorify the

9 Lord in life and in death. For to this end Christ both died, and rose, and lived again, that He might be the sovereign Lord both of the dead and of the living, and entitled to their best

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.  
11 For it is written, *As I live, saith the Lord,* every knee shall bow to me, and every tongue shall  
12 confess to God. So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in *his*  
14 brother's way. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth anything to be  
15 unclean, to him *it is* unclean. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for  
16 whom Christ died. Let not then your good be

services both in this world and in that which is to come.

- 10 But why dost thou judge thy brother who eateth ? or why dost thou set at nought thy brother who eateth not ? For we shall all stand
- 11 before the judgment seat of Christ. For it is written, I have sworn by myself, saith the Lord, that, as I am the living God, every knee shall bow to me and every tongue shall confess to
- 12 God.\* (See Isaiah xlvi. 23.) So then every one of us shall give an account, not of his neighbour, but of himself to God.
- 13 Let us not therefore judge and condemn one another any more ; but rather judge and determine this with ourselves, that no man so use his Christian liberty as to put a stumbling-block, or an occasion to fall, in his brother's way. (1 Cor. viii. 9.) I, for my part, know and am persuaded by the revelation of the Lord Jesus that there is no kind of meat unclean of itself, or any longer forbidden of God : yet to him who is weak, and thinks himself still bound by the law, that meat which he reckons to be unclean, to him it is
- 15 unclean, and he sins in eating it. Wherefore, if thy brother be grieved and injured by thy use of meat, and led by thy example to do that which he thinks wrong, thou no longer walkest according to the law of love. O do not for a morsel of meat prove an occasion of falling to one of these little ones, for whom Christ even died ! (Matt. xviii. 6, 10 ; 1 Cor. viii. 11.) Let not then the

\* This passage is one of the most unanswerable proofs of the Deity of our Lord—a quotation brought from the Old Testament, where it undeniably refers to God, and applied to Christ without apology, or any single word that implies doubt or hesitation. Yet, if Christ were not God, it would be blasphemy to apply such passages to Him.<sup>o</sup>

17 evil spoken of: for the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is*  
19 acceptable to God, and approved of men. Let  
us therefore follow after the things which make  
for peace, and things wherewith one may edify  
20 another. For meat destroy not the work of God.  
All things indeed *are* pure; but *it is* evil for that  
21 man who eateth with offence. *It is* good neither  
to eat flesh, nor to drink wine, nor *any thing*  
whereby thy brother stumbleth, or is offended,  
22 or is made weak. Hast thou faith? have *it* to  
thyself before God. Happy *is* he that condem-  
neth not himself in that thing which he alloweth.  
23 And he that doubteth *is* damned if he eat,  
because *he eateth* not of faith: for whatsoever *is*  
not of faith *is* sin.

15 WE then that are strong ought to bear the infirmities of the weak, and not to please our-

- 17 good liberty wherewith Christ hath made you free (Gal. v. 1) be evil spoken of. For true religion consists not in meat and drink ; for neither if we eat are we the better, neither if we eat not are we the worse (1 Cor. viii. 8) ; but in that righteousness, and peace, and joy of which the Holy Ghost is the author and giver. (Gal. v. 22.)
- 18 For he who in these things serveth Christ and adorns his Gospel, is well pleasing to God and
- 19 approved of men. Let us therefore pursue the things which make for peace (Psalm xxxiv. 14), and things which tend to mutual edification.
- 20 Do not for the sake of eating this or that kind of meat, destroy the gracious work which God is carrying on in thy brother's soul. All kinds of meat indeed are lawful under the Gospel : but it is an evil thing for a man to eat that which may prove a stumbling block to his weak brother.
- 21 In this view I may say that it is right to abstain from flesh, and wine, and indeed from using our Christian liberty in any way whereby our brother
- 22 stumbleth, or is offended, or weakened. Dost thou believe that thou mayest eat all things ? Hold that belief fast, so far as it respects thine own conduct in the presence of God ; but do not use thy liberty so as to lead others to sin. Happy is he whose heart condemns him not in
- 23 any thing which he permits himself to do. But he that doubteth of the lawfulness of any food, brings himself under condemnation if he eat, because he eateth not with a full persuasion that he may, for whatsoever is not done with a full persuasion of its lawfulness is sin.
- 15 WE therefore who are strong in the faith, and understand the liberty wherewith Christ hath made us free, ought to bear with the infir-

2 selves. Let every one of us please *his* neighbour  
3 for *his* good to edification. For even Christ  
pleased not himself; but, as it is written, The  
reproaches of them that reproached thee fell on  
4 me. For whatsoever things were written afore-  
time were written for our learning, that we  
through patience and comfort of the Scriptures,  
might have hope.

5 Now the God of patience and consolation grant  
you to be likeminded one toward another ac-  
cording to [or, after the example of] Christ  
6 Jesus: that ye may with one mind *and* one  
mouth glorify God, even the Father of our Lord  
7 Jesus Christ. Wherefore receive ye one another,  
as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of  
the circumcision for the truth of God, to confirm  
9 the promises *made* unto the fathers: and that  
the Gentiles might glorify God for *his* mercy; as  
it is written, For this cause I will confess to thee  
among the Gentiles, and sing unto thy name.

- mities and scruples of our weaker brethren, and  
 2 not to be bent on pleasing ourselves. Let every  
 one of us please his neighbour with a view to his  
 3 good and in order to his improvement. For even  
 Christ, our Master and Lord, pleased not himself,  
 but the Father who sent Him; as it is written  
 in the 69th Psalm, The zeal of thine house hath  
 eaten me up; and the reproaches of them that  
 4 reproached thee are fallen upon me. Herein  
 He has left us an example that we should follow  
 his steps (1 Pet. ii. 21); for whatsoever things  
 were written of old in the law and in the prophets  
 were written for our instruction, that we through  
 the patience and consolation which the Scriptures  
 afford might have hope of eternal life.  
 5 Now may that God, who is the author and  
 giver of patience and consolation, grant you  
 more and more of this blessed temper, that you  
 may have the same mutual affection and love for  
 each other, after the example of Jesus Christ;  
 6 that with united heart and voice ye may offer up  
 your praises to the God and Father of our Lord  
 7 Jesus Christ. Wherefore receive ye one another  
 as brethren, in spite of smaller differences, even  
 as Christ also has received us all, whether Jews  
 or Gentiles, into his Church, and so glorify  
 God.  
 8 Now I say that Jesus Christ became a minister  
 of the circumcision, *i.e.*, his personal ministry  
 was exercised among the Jews and He was sent to  
 the lost sheep of the house of Israel, in order to  
 manifest the truth and faithfulness of God and to  
 fulfil the promises made to Abraham and the  
 9 fathers: and that thus the Gentiles might glorify  
 God for his mercy to them; as it is repeatedly  
 foretold in the Scriptures, as first, For this cause  
 I will confess to thee among the Gentiles, and

10 And again he saith, Rejoice, ye Gentiles, with  
11 his people. And again, Praise the Lord, all ye  
12 Gentiles; and laud him, all ye people. And  
again, Esaias saith, There shall be a root of  
Jesse, and he that shall rise to reign over the  
Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and  
peace in believing, that ye may abound in hope,  
through the power of the Holy Ghost.

14 AND I myself also am persuaded of you, my  
brethren, that ye also are full of goodness, filled  
with all knowledge, able also to admonish one  
15 another. Nevertheless, brethren, I have written  
the more boldly unto you in some sort, as putting  
you in mind, because of the grace that is given  
16 to me of God, that I should be the minister of  
Jesus Christ to the Gentiles, ministering the  
gospel of God, that the offering up of the Gen-

- 0 sing unto thy name. (Psalm xviii. 49.) And again he saith, “Rejoice ye Gentiles with his people.” (Deut. xxxii. 43 ; or Ps. lxvii. 3, 5.)
- 1 And again, Praise the Lord all ye Gentiles, and sing praises unto Him all ye nations. (Psalm  
2 cxvii. 1.) And again Isaiah saith (xi. 10), One shall rise up from the stock of Jesse who shall bear rule over the Gentiles; in Him shall the Gentiles rest their hopes. From all which it clearly appears that Jesus Christ receives us, Gentiles as well as Jews, and that we also should receive and love one another.
- 3 Now may that God who is the author and giver of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost.
- 4 AND it is not because I stand in doubt of you that I thus write ; for I am verily persuaded of you, my brethren, that ye are full of kindness, and well-disposed to that loving spirit I have been recommending—that ye are enriched with all knowledge (1 Cor. i. 5), able also to admonish
- 5 one another. Nevertheless, brethren, I have written to you with the greater freedom in some respects, putting you in remembrance of these things though ye know them (1 Pet. i. 12), because of the honourable office which God has
- 6 given me ; namely, that I should be Christ’s minister as regards the Gentiles, ministering the Gospel among them, as the priests of old ministered in sacred things,\* that the offering up of the Gentiles might be a sacrifice holy (Rom.

\* *iερουργοῦντα*, ministering as a priest. The legal priesthood and all its sacrifices were at an end ; but Paul had another and better offering to make, even the converts whom he had gained over among the Gentiles, “a living sacrifice, holy, acceptable unto God.” (xii. 1.)

tiles might be acceptable, being sanctified by the  
17 Holy Ghost. I have therefore whereof I may  
glory through Jesus Christ in those things which  
18 pertain to God. For I will not dare to speak of  
any of those things which Christ hath not  
wrought by me, to make the Gentiles obedient,  
19 by word and deed, through mighty signs and  
wonders, by the power of the Spirit of God; so  
that from Jerusalem, and round about unto Illy-  
ricum, I have fully preached the gospel of  
20 Christ. Yea, so have I strived to preach the  
gospel, not where Christ was named, lest I  
should build upon another man's foundation:  
21 but as it is written, To whom he was not spoken  
of they shall see: and they that have not heard  
shall understand.

22 For which cause also I have been much  
23 hindered from coming to you. But now having  
no more place in these parts, and having a great  
desire these many years to come unto you;  
24 whosoever I take my journey into Spain, I will  
come to you: for I trust to see you in my  
journey, and to be brought on my way thither-  
ward by you, if first I be somewhat filled with  
25 your *company*. But now I go unto Jerusalem to  
26 minister unto the saints. For it hath pleased  
them of Macedonia and Achaia to make a certain  
contribution for the poor saints which are at  
27 Jerusalem. It hath pleased them verily; and  
their debtors they are. For if the Gentiles have  
been made partakers of their spiritual things,

- xii. 1), acceptable unto God, being sanctified by  
 17 the Holy Ghost. I have therefore ground of  
 glorying in Christ Jesus with respect to those  
 things which pertain to God, even the souls  
 which He has given me from among the Gentiles.  
 18 For I will not dare to speak of any of those  
 things which Christ hath not wrought, but only  
 of those which He hath wrought by me, for the  
 bringing of the Gentiles to obey the Gospel both  
 19 in word and deed, by mighty signs and wonders,  
 by the power of the Spirit of God; so that  
 from Jerusalem and round about unto Illyricum  
 I have fully preached the Gospel of Christ.  
 20 Yea, it is my study to preach the Gospel where  
 Christ has never been heard of, lest I should  
 build upon another man's foundation and boast  
 of other men's labours. (See 2 Cor. x. 15, 16.)  
 21 But my preaching is according to Isaiah's pro-  
 phesy of Messiah's kingdom, "To whom He was  
 not spoken of they shall see; and they that have  
 not heard shall understand."  
 22 And this wish to restrict my preaching to  
 those places where Christ has not before been  
 preached, has been the chief reason which has  
 23 hindered me from coming to you. But now,  
 having fulfilled my ministry in these parts and  
 having for many years longed to visit you (i. 11),  
 24 whosoever I take my journey into Spain, I hope  
 to see you in passing, and to be forwarded on my  
 way thither by you, when I have in some measure  
 25 enjoyed the pleasure of your company. But  
 now I am on my road to Jerusalem, to minister  
 26 unto the saints. For the churches of Macedonia  
 and Achaia have been pleased to make a collec-  
 27 tion for the poor Christians at Jerusalem. They  
 have been pleased, I say; and indeed they owe  
 them a debt of gratitude: for if the Gentile:

their duty is also to minister unto them in carnal  
28 things. When therefore I have performed this,  
and have sealed to them this fruit, I will come by  
29 you into Spain. And I am sure that, when I  
come unto you, I shall come in the fulness of the  
blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord  
Jesus Christ's sake, and for the love of the Spirit,  
that ye strive together with me in *your* prayers to  
31 God for me; that I may be delivered from them  
that do not believe in Judæa; and that my  
service which *I have* for Jerusalem may be  
32 accepted of the saints; that I may come unto  
you with joy by the will of God, and may with  
33 you be refreshed. Now the God of peace *be*  
with you all. Amen.

16 I COMMEND unto you Phebe our sister,  
which is a servant of the church which is at  
2 Cenchrea: that ye receive her in the Lord, as  
becometh saints, and that ye assist her in what-  
soever business she hath need of you: for she  
hath been a succourer of many, and of myself  
also.

3 Greet Priscilla and Aquila my helpers in  
4 Christ Jesus: who have for my life laid down  
their own necks: unto whom not only I give  
thanks, but also all the churches of the Gentiles.  
5 Likewise *greet* the church that is in their house.

Salute my wellbeloved Epenetus, who is the

have been made partakers of their spiritual things and received from them the invaluable blessings of the Gospel, they ought also to  
 28 minister to them in temporal things. When therefore I have finished this business and have faithfully delivered this fruit to them, I will  
 29 come back by you into Spain. And I feel sure that when I come to you, I shall come with the abundant blessing of Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit which binds us to each other, that ye labour fervently together with me in your prayers to God in my  
 31 behalf; that I may be delivered from the malice of the unbelieving Jews in Judæa, and that the alms which I carry to Jerusalem may be acceptable to the saints, and contribute to remove the prejudices which they entertain towards the  
 32 Gentile Christians; that so, if God will, I may come to you with joy, and together with you may  
 33 be refreshed. (i. 12.) In the mean time may the God of peace be with you all. Amen.

**16** I COMMEND to your care our sister Phœbe, who is a servant or deaconess of the Church  
 2 which is at Cenchrea (see 1 Tim. v. 9, 10); that you may receive her as Christians ought to receive a disciple of our Lord, and assist her in whatever business she may need your good offices: for she also hath been a helper of many, and of myself also.

3 Greet Priscilla and her husband Aquila, my  
 4 fellow-labourers in Christ Jesus: who for my life have put their own in jeopardy; to whom not only I give thanks, but also all the churches of  
 5 the Gentiles, whose apostle I am. Likewise greet the Church that assembles in their house.

Salute my beloved Epenetus, who was the first

6 firstfruits of Achaia unto Christ. Greet Mary,  
7 who bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.  
9 Salute Urbane, our helper in Christ, and Stachys  
10 my beloved. Salute Apelles approved in Christ.  
Salute them which are of Aristobulus' *household*.

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which  
12 are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his  
14 mother and mine. Salute Asyncritus, Phlegon,  
Hermas, Patrobas, Hermes, and the brethren  
15 which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid  
18 them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts  
19 of the simple. For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise

- 6 Christian convert in Achaia. Salute Mary who  
7 bestowed much labour on us. Salute Andronicus  
and Junia my kinsmen, and formerly prisoners  
with me for the sake of the Gospel, who are  
highly esteemed amongst the apostles and were  
also in Christ before me.
- 8 Salute Amplias my beloved in the Lord.  
9 Salute Urbanus our helper in the Gospel of  
10 Christ, and Stachys my beloved. Salute Apelles,  
that tried Christian. Salute the brethren who  
are of the family of Aristobulus.
- 11 Salute Herodion, my kinsman. Salute those  
members of the family of Narcissus who are con-  
12 verted to Christianity. Salute Tryphena and  
Tryphosa, who labour in the service of the Lord.  
Salute the beloved Persis, who hath laboured  
much in promoting the cause of Christ.
- 13 Salute Rufus chosen in the Lord, and his  
mother, and, because of her affection to me,  
14 mine. Salute Asyneritus, Phlegon, Hermas,  
Patrobas, Hermes, and the brethren which are  
15 with them. Salute Philologus and Julia, Nereus  
and his sister, and Olympas, and all the Christians  
who are with them.
- 16 Salute ye one another with an holy kiss.  
(1 Pet. v. 14.) The Churches of Christ in these  
parts salute you.
- 17 Now I charge you, brethren, mark those who  
cause divisions in the Church and occasions of  
stumbling to others, contrary to the doctrine which  
ye have learned of me: from such withdraw  
18 yourselves. For they that are such, notwithstanding  
all their professions, are no servants of  
Christ, but slaves of their own appetites, and by  
good words and fair speeches beguile the hearts  
19 of the simple and unwary. For your obedience  
and the readiness with which you received the  
Gospel is spoken of throughout the whole world.

unto that which is good, and simple concerning  
20 evil. And the God of peace shall bruise Satan  
under your feet shortly. The grace of our Lord  
Jesus Christ *be* with you. Amen.

- 21 Timotheus my workfellow, and Lucius,  
and Jason, and Sosipater, my kinsmen, salute  
you.
- 22 I Tertius, who wrote *this* epistle, salute you in  
the Lord.
- 23 Gaius, mine host, and of the whole church,  
saluteth you. Erastus the chamberlain of the  
city saluteth you, and Quartus a brother.
- 24 The grace of our Lord Jesus Christ *be* with  
you all. Amen.
- 25 NOW to him that is of power to stablish you  
according to my gospel, and the preaching of  
Jesus Christ, according to the revelation of the  
mystery, which was kept secret since the world  
26 began, but now is made manifest, and by the  
Scriptures of the prophets, according to the  
commandment of the everlasting God, made  
known to all nations for the obedience of faith :  
27 to God only wise, be glory through Jesus Christ  
for ever. Amen.

Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

- I therefore rejoice on your account: moreover I would have you wise unto that which is good, and only simple and inexperienced in that which is evil. (1 Cor. xiv. 20.) And the God of peace and unity will shortly bruise Satan and all his agents under your feet, and give you an entire victory over him and his mischievous devices. The grace of our Lord Jesus Christ be with you: Amen.
- 21 Timothy my fellow-labourer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
- 22 I Tertius, who wrote this epistle for the apostle, salute you in the Lord.
- 23 Gaius my host, and indeed of the whole Church, salutes you. Erastus, the steward of this city (Corinth), salutes you, and Quartus our brother.
- 24 The grace of our Lord Jesus Christ be with you all: Amen.
- 25 Now to Him who is able to confirm and establish you, agreeably to my Gospel and that which I preach concerning Jesus Christ according to the revelation of the mystery, which was kept secret from the beginning of time, but is now made manifest, and by the writings of the prophets openly published (according to the commandment of the everlasting God,) to all nations, that they might become obedient unto Christ;
- 26 to the only wise God be glory through Jesus Christ for ever: Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

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- 1 PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes, our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours : Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.
- 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in every thing ye are enriched by him, in all utterance, and *in* all knowledge ; 6 even as the testimony of Christ was confirmed in 7 you : so that ye come behind in no gift ; waiting 8 for the coming of our Lord Jesus Christ : who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. 9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

---

- 1 I, PAUL, who have been called to be an apostle of Jesus Christ by the will of God, and
- 2 Sosthenes, a Christian brother, send greeting unto the church of God which is in Corinth, even to those in that city who are separated unto holiness in Christ Jesus, called to be holy ones; and to all who, not at Corinth only, but in every place, call in prayer upon the name of Jesus
- 3 Christ, who is both their Lord and ours: may grace be unto you and peace from God our Father and from the Lord Jesus Christ.
- 4 I thank my God continually concerning you on account of the grace of God which hath been
- 5 given to you in Jesus Christ; because that ye have been richly furnished by Him with all
- 6 powers of speech, and with all knowledge; even as from the beginning the Gospel of Christ has
- 7 been confirmed and established among you: so that ye fall short of other churches in no spiritual gift, waiting for the hour when our Lord Jesus Christ shall be revealed from heaven (2 Thess.
- 8 i. 7): who shall also support and strengthen you unto the end, that ye may be blameless in his sight (Coloss. i. 22, 23) at the appearing of
- 9 the Lord Jesus Christ. God for his part is faithful, by whom ye have been called into felic...

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you ; but *that* ye be perfectly joined together in  
11 the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe,  
12 that there are contentions among you. Now this I say, that every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ.

13 Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ?  
14 I thank God that I baptized none of you, but  
15 Crispus and Gaius : lest any should say that I  
16 had baptized in mine own name. And I baptized also the household of Stephanas : besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to

ship and communion with his Son Jesus Christ our Lord.

- 10 Now I beseech you, brethren, by the name \* of our Lord Jesus Christ, after whom we are called, that ye all speak the same thing, and that there be no divisions and disagreements among you, but that ye be firmly joined together in the same mind, and in the same judgment and affection.
- 11 I the rather press this upon you, my brethren, † because it has been certified to me by some of Chloe's family that there are strifes among you. What I mean is this, that you are all split into parties; one saying, I am of Paul; another, I am of Apollos; another, I am of Peter; and another, I am of Christ.
- 12 Is Christ divided in his body? Is not He our one Head, and we members of Him and of each other? Was Paul crucified for you, that some of you rank yourselves under him? Or were ye baptized into the name of Paul? As it turns out, I thank God that I baptized none of you except Crispus and Gaius; lest any should have a pretence to say that I baptized into mine own name. I baptized also the household of Stephanas: further I do not recollect that I baptized any other.
- 13 For Christ sent me not so much to baptize as

\* This expression should not pass unnoticed. The Corinthians were disposed to enlist themselves under *human names*—I am of Paul, I of Apollos, I of Cephas. The apostle exhorts them by *the name of our Lord Jesus Christ*, thus drawing their attention to Him in whom alone they ought to boast and to glory, even Him of whom the whole family in heaven and earth is named.

† Observe this repetition of the word *brethren*. The apostle was about to find fault with them. He therefore expressed the greater affection towards them to disarm resentment, and lest they should suppose he was prompted by anything but affection.

18 preach the gospel: not with wisdom of words,  
lest the cross of Christ should be made of none  
effect. For the preaching of the cross is to them  
that perish foolishness; but unto us which are  
saved it is the power of God.

19 For it is written, I will destroy the wisdom of  
the wise, and will bring to nothing the under-  
20 standing of the prudent. Where *is* the wise?  
where *is* the scribe? where *is* the disputer of  
this world? Hath not God made foolish the  
21 wisdom of this world? For after that in the  
wisdom of God the world by wisdom knew not  
God, it pleased God by the foolishness of preach-

- to preach the Gospel : not however with wisdom of speech (*i.e.*, subtle reasonings, or human eloquence), lest the doctrine of Christ crucified should be weakened thereby ; and the Christian's faith seem to stand in the wisdom of men, rather than in the power of God. (See ii. 5.) For the preaching of Christ crucified and salvation through Him is counted a weak and foolish doctrine by those who perish, but unto us who are saved it is the mighty power of God. (2 Cor. x. 4.)
- 19 Nor let it offend us that God hides these things from the wise and prudent, and reveals them to babes. (Isaiah v. 21, and Matt. xi. 25.) For it is written, I will destroy the wisdom of the wise, and will bring to nothing the sagacity of the prudent. (Isaiah xxix. 14. See also 1 Cor. iii. 18—23.) Where is the wise Greek with his boasted philosophy ? where the proud scribe with his vaunted traditions ? where the disputant of this world with his subtle reasonings and science falsely so called ? Hath not God poured contempt on the wisdom of this world and made it appear foolish when compared with the mighty effects of his despised Gospel ? For when, in the wise purpose of God, the world through its very wisdom knew not God,\* but fell into the greatest folly and blindness (see Rom. i. 21, 22), it pleased God by the simple and (as the world esteems it) foolish doctrine of the Gospel,† to

\* Its very wisdom was the means by which it became ignorant. So Isaiah xlvi. 10 :—" Thy wisdom and thy knowledge it hath perverted thee."

† The apostle uses the word *κηρυγμα*, and not *κηρυξις*. It is not *preaching*, therefore, that is to be understood, as if sermons were the chief or only method by which God converted mankind ; but the *thing preached*, viz., the doctrine of the cross,

22 ing to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom : 23 but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and 25 the wisdom of God. Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men.

6 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called* : but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things

- 22 save all those who receive it. And whereas the Jews demand a sign from heaven (see Matt. xii. 38, 39; Mark viii. 11, 12; John ii. 18, and vi. 30), vainly expecting a Messiah who shall come with outward show and observation (Luke xvii. 20), and the Greeks seek after wisdom of words, and a scheme of philosophy (see v. 17, 23 and Coloss. ii. 8); yet we go on preaching Christ crucified, albeit unto the Jews a stone of stumbling and rock of offence, and unto the Greeks 24 mere folly.\* But not really weakness or folly: for unto them which are called by God's grace, whether Jews or Greeks, this despised doctrine of Christ crucified is felt to be the power of God 25 and the wisdom of God. Because God's plan, which to the world appears foolishness, is wiser than any method of man's devising; and that which the world counts a weak and unsuitable means of reforming mankind, is far more effectual than all the boasted art of men.
- 26 For ye see your calling, brethren, and perceive that there are not many wise men after the flesh, not many great and powerful, not many of noble birth and high family who are called to the 27 knowledge of the truth. But God has chosen men of mean abilities, and those whom the world counts fools, to the saving knowledge of himself, that He might shame and confound the sages

which is here meant. This, whether heard, or read, or in any other way received, is God's grand instrument for saving souls. And this it was, and not the former, which the Greeks counted such a foolish and unlikely means of reforming mankind. It was not the preaching, but the thing preached, which they ridiculed and despised. (See *Hooker*, "Eccl. Pol.", v., ch. xxii. 9.)

\* For the offence or stumbling block to the Jews, compare Matt. xvi. 21—23. For the offence to the Greeks, Acts. xvii. 18, &c., and 32.

28 which are mighty ; and base things of the world,  
and things which are despised, hath God chosen,  
*yea*, and things which are not, to bring to nought  
29 things that are : that no flesh should glory in  
30 his presence. But of him are ye in Christ Jesus,  
who of God is made unto us wisdom, and right-  
eousness, and sanctification, and redemption :  
31 that, according as it is written, He that glorieth,  
let him glory in the Lord.

2 AND I, brethren, when I came to you, came  
not with excellency of speech or of wisdom,  
2 declaring unto you the testimony of God. For  
I determined not to know any thing among you,

and philosophers, who are wise in their own eyes; and God has chosen those whom the world deems weak and contemptible, for the very purpose of confounding and shaming the  
 28 great ones of the earth: and persons of low birth and despised persons hath God chosen, yea, and men who are nothing in the eyes of the world, that He might bring to nought the boasting of those who by the world were most  
 29 highly esteemed. And this He did that there might be no room left for boasting in his presence, or glorying in human parts, learning, or wisdom.  
 30 But of Him and by a mere act of his gracious and sovereign will are ye in Christ Jesus, who is made unto us wisdom from God—a wisdom better than any scheme of philosophy, and comprehending both justification, and sanctification,  
 31 and complete redemption.\* So that we must not glory in man, but, according as it is written, He that glorieth, let him glory in the Lord.  
 (See Jer. ix. 23, 24.)

**2** AND I, brethren, when I came to you, declaring what God has revealed and testified concerning his son Jesus Christ, came not with any  
 2 design to excel in eloquence, or wisdom. For I had made a resolution to know nothing among you but Jesus Christ, and **HIM crucified.**† This,

\* This is the more literal and natural construction of this verse, and agrees better with the general drift of the apostle's argument, who is contrasting the wisdom of men with the wisdom of God. The particle *τε* after δικαιοσύνη, and not after σοφία, confirms this interpretation.

† καὶ τοῦτον ἐστάυρωμένον. Compare, for the use of καὶ τοῦτο, Eph. ii. 8—καὶ τοῦτο οὐκ ἐξ ὑμῶν, and that, that *faith* (laying a special stress on "that"), and *that* not of yourselves, &c. So here:—I had made a resolution to know nothing among you but Jesus Christ, and **HIM crucified**: laying special stress on **HIM**, and also a stress on *crucified*, so as to express

3 save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much  
4 trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power :  
5 that your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect : yet not the wisdom of this world, nor of the princes of this world, that come to  
7 nought : but we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God  
8 ordained before the world unto our glory : which none of the princes of this world knew : for had they known *it*, they would not have crucified the  
9 Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath  
10 prepared for them that love him. But God hath revealed *them* unto us by his Spirit : for the

I resolved, should be the one engrossing subject of my preaching, Jesus Christ, even Jesus Christ crucified. (Gal. vi. 14.) And I was with you in great weakness and infirmity of body (see 2 Cor. x. 10), and in fear and much trembling of mind. (See Acts xviii. 6—10.) And my speech and my preaching was not with persuasive words of man's wisdom, but in plain and convincing expressions of God's Spirit, accompanied with divine power upon your hearts; that your faith should not depend upon the wisdom of men, and the strength of human argument, but upon the mighty power of God.

6 Nevertheless we do speak wisdom, and that which is known to be so, among those that are spiritual, who alone are able to form a right judgment (see vers. 13, 14, 15, and iii. 1); yet not the wisdom of this world, nor the wisdom which the rulers of this world, who perish and come to nothing, study and admire: but we preach God's wisdom, his mysterious, hidden wisdom, even the wondrous scheme which He determined upon before the worlds were made 8 for our glory. Which none of the rulers of this world knew; for had they known, they would not have crucified the King of glory. (Luke xxiii. 9 34; Psalm xxiv. 10; Acts vii. 2.) But these things are above the understanding of the natural man. For, as it is written, The unenlightened eye hath not seen, nor the carnal ear heard, neither hath it entered into the natural heart of man to conceive the things which God hath prepared for them that love Him. But God hath laid them open to us by his Spirit; which Spirit

the apostle's full meaning, which I take to be this:—"I resolved to know nothing among you but Jesus Christ; nay, not merely Jesus Christ, but Jesus Christ *crucified.*"<sup>o</sup>

Spirit searcheth all things, yea, the deep things  
11 of God. For what man knoweth the things of  
a man, save the spirit of man which is in him ?  
even so the things of God knoweth no man, but  
the Spirit of God.  
12 Now we have received, not the spirit of the  
world, but the spirit which is of God ; that we  
might know the things that are freely given to  
13 us of God. Which things also we speak, not in  
the words which man's wisdom teacheth, but  
which the Holy Ghost teacheth ; comparing  
14 spiritual things with spiritual. But the natural  
man receiveth not the things of the Spirit of  
God : for they are foolishness unto him : neither  
can he know *them*, because they are spiritually  
15 discerned. But he that is spiritual judgeth [*or,*  
*discerneth*] all things, yet he himself is judged of  
16 no man. For who hath known the mind of the  
Lord, that he may instruct him ? But we have  
the mind of Christ.

3 AND I, brethren, could not speak unto you as  
unto spiritual, but as unto carnal, *even* as unto  
2 babes in Christ. I have fed you with milk, and  
not with meat : for hitherto ye were not able to

- searcheth out all things, even the deep counsels  
 11 of God. For what man knoweth the mind of a  
 man save and except the inward spirit of the  
 man himself? Even so no one knoweth the  
 mind of God save and except the Spirit of God.  
 12 Now we have received not the spirit of the  
 world (for that would give us no help in the  
 matter) but the Spirit which is of God, that we  
 might know the things which are freely given  
 13 to us by God. Which things also we speak,  
 not in the words which man's wisdom teach-  
 eth, but which the Holy Ghost teacheth,  
 explaining spiritual things by spiritual words\*  
 and in language best suited to convey spiri-  
 14 tual ideas. But the natural man cannot under-  
 stand and value the things of the Spirit of  
 God; for they are foolishness unto him being  
 beyond his comprehension; neither can he know  
 them because they are spiritually discerned, and  
 this spiritual eye-sight he lacks. (See Psalm  
 15 xxxvi. 9, and 2 Cor iv. 6.) But he who is en-  
 lightened by the Spirit of God discerneth all  
 things, while he himself is judged of no man.  
 He has eyes to see spiritual things, while the  
 other is incapable either of seeing them, or  
 16 appreciating him. For who hath known the  
 mind of the Lord, so as to be able to instruct  
 Him? (Isaiah xl. 13.) But we (apostles) have  
 the mind of Christ, and are acquainted with his  
 will. (John xv. 15.)
- 3 AND I, brethren, could not speak unto you as  
 unto spiritual men, well instructed in the mind  
 of the Lord, but rather as unto carnal men, as  
 2 unto mere babes in Christ. As such I have fed  
 you with milk, even with the simplest truths of

\* This sense of *συγκρίνοντες* occurs Gen. xl. 8.—Doddridge;  
 see also Schleusner.

*bear it*, neither yet now are ye able; for ye are  
3 yet carnal. For whereas *there is* among you  
envying, and strife, and divisions, are ye not  
4 carnal, and walk as men? For while one saith,  
I am of Paul; and another, I *am* of Apollos;  
are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but  
ministers by whom ye believed, even as the Lord  
6 gave to every man? I have planted, Apollos  
7 watered; but God gave the increase. So then  
neither is he that planteth any thing, neither he  
that watereth; but God that giveth the increase.  
8 Now he that planteth and he that watereth are  
one; and every man shall receive his own reward  
9 according to his own labour. For we are labour-  
ers together with God: ye are God's husbandry,  
*ye are* God's building.

10 According to the grace of God which is given

- the Gospel, and not with meat, or the deep things of God, which belong to those of riper age; for hitherto ye were not able to receive
- 3 them, neither yet now are ye able. For ye are still carnal. For whereas there is among you envying, and strife, and divisions, I put it to yourselves whether ye are not carnal, and walk not after God, but according to man—not as heavenly and spiritual, but as earthly? (See
- 4 1 Cor. xv. 48.) For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal, and acting like the men of this world, influenced by earthly tempers and passions?
- 5 Who then is Paul, and who Apollos, but servants of God by whose labours ye have believed, even as the Lord gave grace to each?
- 6 I have planted the Lord's vineyard at Corinth; Apollos has watered it; but God hath given the increase: and if our labours were successful, it
- 7 was his blessing alone that made them so. So that neither is he that planteth, nor he that watereth, to be anything accounted of in comparison with God. Without Him they are alike
- 8 nothing. Now he that planteth and he that watereth are one; not heads of parties, but fellow-labourers, serving one Lord and seeking one end. And every one shall receive his own reward from God, not according to man's opinion of him, but according to his own labour and
- 9 service. For we are fellow-labourers of God. Ye Corinthians are God's field, God's building.
- 10 To pursue the idea of a building \*—I may be

\* The apostle here quits the idea of a *field*, and carries on that of a *building*, which he still pursues in the 16th verse, and further shows what particular building he had in mind, viz., the *temple*. The connexion of the passage is far better sustained by referring the gold, silver, precious stones, &c., to *persons*

unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is  
12 laid, which is Jesus Christ. Now if any man build  
upon this foundation gold, silver, precious stones,  
13 wood, hay, stubble ; every man's work shall be  
made manifest : for the day shall declare it,  
because it shall be revealed by fire ; and the fire  
shall try every man's work of what sort it is.  
14 If any man's work abide which he hath built  
15 thereupon, he shall receive a reward. If any  
man's work shall be burned, he shall suffer loss :  
but he himself shall be saved ; yet so as by fire.

16 Know ye not that ye are the temple of God,  
17 and *that* the Spirit of God dwelleth in you ? If

compared to a wise master-builder, who, according to the grace of God which hath been given unto me, have laid the foundation, and another buildeth thereon. Only let every man take heed

- 11 how he buildeth thereupon. As to the foundation, there is but one. Other foundation can no man lay than that which is already laid, viz.,
- 12 Jesus Christ. Now if any builder place upon this sure foundation gold, silver, precious stones, that is, true believers; or, on the other hand, wood, hay, stubble, that is, worthless disciples;
- 13 every man's work shall be made manifest: for the great day shall declare it, when the true character of the materials shall be discovered by the action of fire, and Christ and his Word, like searching fire, shall test and discover every man's work of what sort it is. (Mal. iii. 2; John xii. 48; Jer. v. 14; Rev. i. 14; xix. 12.)
- 14 If the builder's work which he hath built thereupon abide the test, he shall receive a reward, and shine as the stars for ever and ever. (Dan. xii. 3.)
- 15 If any man's work shall not stand the test, but be burned down, he shall lose his labour in the ministry: nevertheless he himself shall be saved, that is, if he be faithful; for he too must abide the test, and be tried by fire, *i.e.*, by Christ and his word.
- 16 Know ye not that ye are the temple of God, and that God by his Spirit dwelleth in you?
- 17 (See John xiv. 23; Rom. viii. 11.) Now if any

than to *doctrines*. It is also more agreeable to the usual language of Scripture, where we find most of these figures applied to *persons*, but scarce ever, I believe, to *doctrines*. For instance,—*gold* (Job xxiii. 10; Dan. ii. 38); *silver* (Mal. iii. 3; Jer. vi. 30); *stones* (1 Pet. ii. 4—6); *wood* (Jer. v. 14; 2 Tim. ii. 20); *hay* or dried grass (Psalm. xc. 5, 6; cii. 11; Isaiah xl. 6, 8; James i. 11); *stubble* (Mal. iv. 1).

any man defile the temple of God, him shall God destroy : for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let  
19 him become a fool that he may be wise. For the wisdom of this world is foolishness with God.  
For it is written, He taketh the wise in their  
20 own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all  
22 things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things  
23 present, or things to come ; all are yours ; and ye are Christ's ; and Christ *is* God's.

man destroy the temple of God, him will God destroy : for the temple of God, which ye are,\* is holy—and no unholy materials will He suffer to form a part of it.

- 18 Let no man deceive himself.—† If any one among you seem to excel in what the world calls wisdom, let him know that it is but folly, and, confessing his own ignorance, let him come to Christ and learn of Him, that he may be really wise. For, to return to the point from whence I set out (i. 19, 20)—all other wisdom, even all the boasted wisdom of this world, is mere foolishness in God's sight who delights to confound such as are wise in their own eyes (Isaiah v. 21), and to disappoint the devices of the crafty (Job v. 12): as it is written, “He taketh the wise in their own craftiness.” (Job v. 13.) And again, “The Lord knoweth the thoughts of the wise, that they are vain.” (Psalm xciv. 11.)
- 21 Therefore let none of you so glory in your teachers as to make them heads of parties, seeing they are but men, and not so much your masters, as the Lord's servants for your good. For all things  
 22 are yours ; whether Paul, or Apollos, or Cephas, or the world with its providential arrangements, or life with all its opportunities, or death which releases the soul to depart and be with Christ, or things temporal, or things eternal—all are yours,  
 23 and intended for your good. Therefore do not range yourselves under us, as if we were your leaders : but remember that ye are Christ's, his followers

\* The Christians at Corinth were the temple of God *collectively*. And so they were *severally* (1 Cor. vi. 19), but with some exceptions. “Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?” (2 Cor. xiii. 5.) “Hujus enim templum simul omnes, et singuli templum sumus.”—*Augustine.*

† The apostle here resumes his argument from i. 25.

- 4 LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
- 2 Moreover it is required in stewards, that a man
- 3 be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea I judge not mine own self.
- 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.
- 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
- 6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed
- 7 up for one against another. For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? Now if thou didst

and subjects ; and Christ is God's, his beloved Son in whom He is always well pleased.

- 4 AS for us, let none think of us more highly than he ought to think. We are the servants of Christ, and stewards of the Gospel of God.
- 2 Now that which is principally required in stewards is that they be faithful to their trust. But it is of very little consequence to me what judgment you or men form of me ; yea, I dare not too confidently rely on my own judgment of
- 4 myself. (2 Cor. x. 18.) For though I am not conscious of any unfaithfulness, yet am I not hereby justified, but Christ is the Judge by whose sentence I must stand or fall.
- 5 Therefore defer your judgment till the Lord come, who in the great day will both bring to light the hidden things of darkness, and will disclose the secret counsels of men's hearts (Luke xii. 2; Romans ii. 16) ; and then shall every man have praise of God according to his fidelity and diligence.
- 6 Now these remarks, brethren, I have figuratively applied to myself and to Apollos, as though we only were concerned. And this I have done for your benefit, that you might learn in us not to think of any others above what I have here written to you,\* that none of you may be puffed up in favour of one servant of
- 7 Christ to the prejudice of another. For who, O man, maketh thee to differ from another ? and what spiritual gift hast thou, which thou didst not receive ? Now if thou didst receive it, as a

\* Or, the words "above which is written," may mean, written in Scripture generally, especially with reference to our Lord's words, "Be not ye called Rabbi : for one is your Master, even Christ ; and all ye are brethren." (Matt. xxiii. 8.)

receive *it*, why dost thou glory, as if thou hadst not received *it*?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to 10 angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we 11 *are* despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 12 and labour, working with our own hands. Being reviled, we bless: being persecuted, we suffer 13 it: being defamed, we intreat: we are made as the filth of the earth, *and are* the offscouring of all things unto this day.

talent lent by God, why dost thou glory in it as if it were thine own ?

- 8 You are, however, mightily pleased with yourselves—rich and happy in your own esteem, and reigning like kings since you were rid of us : and I heartily wish ye did reign, and were as truly prosperous as you fancy yourselves (Rev. iii. 17), that we also might reign with you, and be comforted in all our tribulations.
- 9 For I think that God hath set forth us the apostles last upon the stage, like those gladiators who are doomed to certain death : for we are made a spectacle to
- 10 the universe, both to angels and to men.\* We are counted fools for Christ's sake (Acts. xvii. 18 ; xxvi. 24), but ye forsooth are wise in Christ, and by your prudence escape this cross ; we are accounted weak, but ye are strong and confident ; ye are honoured and esteemed, but we are despised.
- 11 To the present hour we suffer hunger and thirst and nakedness, and buffetings, and are
- 12 without house or home. And that we may not be chargeable or burdensome, we earn our living by the labour of our own hands : when we are reviled, we return blessing for cursing ; when we are persecuted, we patiently put up with it.
- 13 Being evil spoken of, we use entreaties ; we are counted the scum of the earth and the offscouring of all things from the beginning of our ministry even until now.

\* This is an allusion to the Roman theatrical spectacles. (Observe the words *ἀπέδειξεν* and *θέατρον*.) In the morning those criminals to whom they gave a chance of escaping with their life, fought with the wild beasts armed ; but in the afternoon the gladiators fought naked, and he who escaped was only reserved for slaughter another day. So that they might well be called *ἐπιθανάτιοι*, persons appointed to death.—(Macknight.) The apostle expresses the same thought 1 Cor. xv. 30—32.

14 I write not these things to shame you, but as  
15 my beloved sons I warn *you*. For though ye  
have ten thousand instructors in Christ, yet *have*  
*ye* not many fathers: for in Christ Jesus I have  
16 begotten you through the gospel. Wherefore I  
beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus,  
who is my beloved son, and faithful in the Lord,  
who shall bring you into remembrance of my  
ways which be in Christ, as I teach every where  
in every church.

18 Now some are puffed up, as though I would  
19 not come to you. But I will come to you  
shortly, if the Lord will, and will know, not the  
speech of them which are puffed up, but the  
20 power. For the kingdom of God *is* not in word,  
21 but in power. What will ye? shall I come  
unto you with a rod, or in love, and *in* the spirit  
of meekness?

- 14 Your state and ours is very different—you so full, and rich, and happy; we so empty, and poor, and miserable. But think not I write these things by way of reproach, but rather, as  
 15 my beloved children, I warn you.\* As my children, I say; for though ye have ten thousand teachers who pretend to instruct you in the Gospel, you can have but one father, even me Paul, who converted you to Christ by the faithful preaching of the Gospel. Wherefore, I beseech you, be ye imitators of me, as children imitate their parents (so Eph. v. 1), and not of your new teachers, whose doctrine and example are so contrary to mine.  
 16 17 For this purpose I have sent to you my beloved son Timothy, who is most faithful and trusty, who will put you in mind of my doctrine and practice in the things of Christ, as I continue to teach everywhere in every Church.  
 18 Now some have been puffed up with pride, as  
 19 if I durst not come to you. But I will come to you shortly, God willing, and will make trial not of the proud words of them which have been  
 20 puffed up, but of their power. For the Gospel  
 21 is not in word only, but in power. What will ye? Shall I come to you with a rod, and use sharpness, according to the power which the Lord hath given me (2 Cor. xiii. 10), as his apostle? or will you repent, and thus enable me to come, as I had much rather, in love, and in a spirit of meekness?

\* We have here a beautiful specimen of reproof! Lest they should be irritated and provoked by the striking contrast he had drawn and the severe things he had found it necessary to say, he speaks as a father, and melts their rising feeling of resentment.

5 IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one  
2 should have his father's wife. And ye are puffed up, and have not rather mourned, that he that  
hath done this deed might be taken away from  
3 among you. For I verily, as absent in body, but  
present in spirit, have judged already, as though  
I were present, *concerning* him that hath so done  
4 this deed, in the name of our Lord Jesus Christ,  
when ye are gathered together, and my spirit,  
5 with the power of our Lord Jesus Christ, to  
deliver such an one unto Satan for the destruc-  
tion of the flesh, that the spirit may be saved in  
the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that  
7 a little leaven leaveneth the whole lump ? Purge  
out therefore the old leaven, that ye may be a  
new lump, as ye are unleavened. For even

- 5 IT is generally reported that there is fornication among you, and fornication of such a scandalous kind as is unheard of even among the heathen,\* viz., that a man should go in unto his  
 2 father's wife. And ye have been puffed up instead of mourning over this disgrace, and putting away so great a sinner from among you.  
 3 But this must not go on. For I verily, though absent in body, yet as present in spirit, have already passed sentence, as if I were present,  
 4 respecting him who hath done this deed. And my sentence is, in the name of our Lord Jesus Christ, that when you are gathered together (and remember I am with you in spirit though not in person, and fully sanction what you do), with the  
 5 power of our Lord Jesus Christ, deliver this guilty person unto Satan for the destruction of the flesh (*i.e.*, the carnal principle), that he being brought to timely repentance may have his soul saved in the day of judgment.
- 6 You do not well to boast, as though you were in no danger of falling into the like sin yourselves, while such an offence goes unrebuked. Know ye not that as a little leaven leaveneth the whole lump, so “one sinner destroyeth much  
 7 good,” and will corrupt many? Cleanse out therefore the old leaven, putting away that wicked person, in order that ye may be a pure and new lump, untainted by his wickedness, as indeed ye are as yet unleavened, and, as a body, free from such wickedness. For our Passover (or Paschal Lamb) also has been slain for us, even Christ.

\* Incest was a crime rarely heard of among the heathen, and never mentioned without abhorrence. Cicero speaks of such a case in these terms:—“O scelus incredibile, et præter hanc unam in omni vitâ inauditum.” (*Orat. pro Cluentio, § 4.*) Also Virgil:—“Thalamos ausum incestare nevercæ.”

8 Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company  
10 with fornicators: yet not altogether with the  
fornicators of this world, or with the covetous, or  
extortioners, or with idolaters; for then must ye  
11 needs go out of the world. But now I have  
written unto you not to keep company, if any  
man that is called a brother be a fornicator, or  
covetous, or an idolater, or a railer, or a drunkard,  
or an extortioner; with such an one no not  
12 to eat. For what have I to do to judge them  
also that are without? do not ye judge them  
13 that are within? But them that are without  
God judgeth. Therefore put away from among  
yourselves that wicked person.

6 DARE any of you, having a matter against  
another, go to law before the unjust, and not  
2 before the saints? Do ye not know that the

- 8 Therefore let us keep the sacred feast not with the old leaven of lust and uncleanness, which belonged to your heathen state, nor yet with the leaven of malice and wickedness, but with the unleavened bread of purity, sincerity, and truth, that we may be a holy people unto the Lord.\*
- 9 I wrote to you in my letter (*i.e.*, I said just now, vers. 2 and 7) that ye should not associate
- 10 with fornicators: I did not however mean that you were to have no intercourse with the fornicators of this world, or with covetous men, or extortioners, or with idolaters; for in that case
- 11 you must needs quit the world. But what I meant, and what I now distinctly repeat is, that if any brother, any professed Christian, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, you are not to keep company with such an one, no, not so much
- 12 as to take a meal with him. For what have I to do to judge them also that are out of the Church? Is it not your duty to judge those that are within the Church, and to exercise proper discipline over the members thereof? As for those who are Jews and heathen, who are without the pale of the Church, them God will judge and punish. Therefore put away from among you, by solemn excommunication, that wicked person of whom I have been speaking.
- 6 DARE any of you, when you have matter of complaint against another, go to law before the unjust heathens, and not before your brethren,
- 2 the saints? Do ye not know that the saints

\* In these verses (7 and 8) the apostle alludes to the Jewish custom of carefully cleansing their houses before the feast of the Passover from all leaven. Leaven was the emblem of corruption and wickedness. The Corinthians in their heathen state had been notorious for sins of impurity.

saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge  
3 the smallest matter? Know ye not that we shall judge angels? how much more things that per-  
4 tain to this life! If then ye have judgments of things pertaining to this life, set them to judge  
5 who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able  
6 to judge between his brethren? But brother goeth to law with brother, and that before the  
7 unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong?  
why do ye not rather *suffer yourselves to be de-*  
8 *frauded?* Nay, ye do wrong, and defraud, and  
9 that *your* brethren. Know ye not that the un-  
righteous shall not inherit the kingdom of God?

Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor  
10 abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortions, shall inherit the kingdom of God.  
11 And such were some of you: but ye are washed,

shall judge the world, sitting with Christ on his throne? (See Matt. xix. 28; Rev. ii. 26, and iii. 21.) And if the world shall be judged by you, are you not competent to determine your  
 3 own little differences? Know ye not that we shall judge fallen angels? How much more may  
 4 we decide the things which relate to this life. If then differences arise among you in things relating to this life, do you set them to judge who are nothing accounted of in the Church? viz., the  
 5 heathen.\* I speak to your shame. Is it really the case that you, who make your boast of wisdom, have not a wise man among you, no, not one who is competent to judge between his  
 6 brethren? But Christian goes to law with Christian, and that before unbelievers, bringing dis-  
 7 grace upon the Church. Now therefore there is altogether a fault among you that ye go to law at all one with another. Why do ye not rather put up with wrong? why do ye not rather suffer  
 8 yourselves to be defrauded? Nay, so far are you from this Christian and forgiving spirit, that you deal unjustly, and defraud even your breth-  
 9 ren. Know ye not that the unjust shall not inherit the kingdom of God?

Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor  
 10 abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.  
 11 And such were some of you † in your heathen

\* See Whitby.

† He might have said, Such *are* some of you (see ver. 8), but he rather tells them what they were before they embraced Christianity, and what as a body they had become now; that those individuals who were faulty among them might be ashamed and do their first works, and that those who as yet stood firm might be established in the faith.

but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

- 12 All things are lawful unto me, but all things are not expedient [*or, profitable*]: all things are lawful for me, but I will not be brought under  
13 the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them.

Now the body *is* not for fornication, but for  
14 the Lord: and the Lord for the body. And God hath both raised up the Lord, and will also raise  
15 up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the  
16 members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one

state, but ye are now washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

- 12 "All meats\* are lawful for me," you say. True; but they are not under all circumstances advisable and expedient, especially when your eating them would prove a snare or offence to others. "All meats," you say, "are lawful for me." Very true; but I would not allow myself to be brought under the power of appetite, as if I could not refrain from them for another's good.
- 13 Again you urge that "Meats were meant for the belly, and the belly for meats." I admit it: but yet God shall destroy both it and them. For both the belly and the meats which nourish it are things of a perishing nature and will soon come to an end.
- But though meats were meant for the belly and the belly for meats, do not suppose that the body was meant for fornication. This would be a most erroneous and fatal conclusion. No; it was meant for the Lord, even as the Lord was meant for the body. It was meant for the Lord, to be made one of his members, even as the Lord
- 14 was meant for the body, to be its Head. And to this end God hath both raised up the Lord Jesus, and will also raise up us from the dead by
- 15 his own almighty power. Know ye not that your bodies are members of Christ? (Eph. v. 30.) Shall I then take the members of Christ, and make them the members of an harlot? God
- 16 forbid. What, know ye not that he who is joined to an harlot becomes one body with her, and that what God says of marriage is true in an

\* Supply *βρωματα* from ver. 13.

17 flesh. But he that is joined unto the Lord is one  
18 spirit. Flee fornication. Every sin that a man  
doeth is without the body ; but he that committeth  
fornication sinneth against his own body.  
19 What ? know ye not that your body is the temple  
of the Holy Ghost *which is* in you, which ye  
have of God ? And ye are not your own ; for  
20 ye are bought with a price : therefore glorify  
God in your body, and in your spirit, which are  
God's.

7 NOW concerning the things whereof ye wrote  
unto me : *It is* good for a man not to touch a  
2 woman. Nevertheless, *to avoid* fornication, let  
every man have his own wife, and let every woman  
3 have her own husband. Let the husband render  
unto the wife due benevolence : and likewise  
4 also the wife unto the husband. The wife hath  
not power of her own body, but the husband :  
and likewise also the husband hath not power of  
5 his own body, but the wife. Defraud ye not one  
the other, except *it be* with consent for a time,  
that ye may give yourselves to fasting and  
prayer ; and come together again, that Satan  
tempt you not for your incontinency.

infamous sense of fornication, "The two become  
 17 one flesh." But he that is joined unto the Lord  
 is one spirit with the Lord. The Spirit which  
 18 dwells in the Head animates every member. Flee  
 fornication. Other sins that men do are without  
 and independent of the body. But he who com-  
 mits fornication, pollutes and sins against his  
 19 own body. What, know ye not that your body  
 is a temple of the Holy Ghost which dwells in  
 you, which ye have received of God?\* And  
 remember you are not your own, to act as you  
 20 please. For you have been bought with a large  
 sum, even with the precious blood of Christ:  
 therefore glorify God in your body, and in your  
 spirit, which are God's.

7 NOW concerning the things that ye have  
 written to me about, I reply that it is good for a  
 man, who can live chastely in a single state, not  
 2 to marry. Nevertheless, in order to avoid forni-  
 cation, and to escape the temptation to such sins,  
 let every one who is so disposed have the man his  
 own wife, and the woman her own husband.  
 3 And in the case of those who are married, let  
 both husband and wife comply with each other's  
 4 desires. The wife has not power over her own  
 body, so as to withhold it from her husband at  
 his desire, neither has the husband power over  
 his own body, so as to withhold it from the desire  
 5 of his wife. Do not in this matter be wanting  
 one to the other, unless it be by consent for a  
 time, that you may be wholly devoted to fasting  
 and prayer; after which come together again,

\* Therefore a Christian who commits such a sin is guilty of *sacrilege*. And this is the aggravation of a Christian's sin beyond the sin of unbelievers. Over and above its native hatefulness, it is *sacrilege*, just as theft in a church is aggravated above theft in a private house.<sup>o</sup>

6 But I speak this by permission, *and* not of  
7 commandment. For I would that all men were  
even as I myself. But every man hath his  
proper gift of God, one after this manner, and  
8 another after that. I say therefore to the un-  
married and widows, It is good for them if they  
9 abide even as I. But if they cannot contain, let  
them marry: for it is better to marry than to  
10 burn. And unto the married I command, *yet*  
not I, but the Lord, Let not the wife depart  
11 from *her* husband: but and if she depart, let  
her remain unmarried, or be reconciled to *her*  
husband: and let not the husband put away *his*  
12 wife. But to the rest speak I, not the Lord.

If any brother hath a wife that believeth not,  
and she be pleased to dwell with him, let him  
13 not put away. And the woman which hath an  
husband that believeth not, and if he be pleased  
14 to dwell with her, let her not leave him. For  
the unbelieving husband is sanctified by the wife,  
and the unbelieving wife is sanctified by the  
husband: else were your children unclean; but

lest Satan take advantage of your incontinency and tempt you into sin.

- 6 But when I say it is good for a man to remain single, I speak by way of advice, and not as giving you any direct commandment, that I may not bring a snare upon you ; for all men are not able to  
7 receive such a command. For I could wish that all men were in this respect even as I myself, and able to live unmarried with as much content as I do. But this I know is not the case, for every one has his proper and peculiar gift from God, one after this manner and another after that. Men's habits of body and powers of self-control  
8 are different. I say then to the unmarried and widowed, that it is good for them if they can continue single, even as I do : but I do not command it. But if they have not the gift of continency, let them marry ; for it is better to marry  
10 than to be harassed by unchaste desires. And to those that are married I command, yea, the Lord himself commands, Let not the wife depart  
11 from her husband. But if she has been so rash as to depart, let her remain unmarried, or return and be reconciled to her husband : and let not  
12 the husband put away his wife. But to the rest I say (though the Lord has not left any express direction upon the subject) that . . .

If any Christian man hath an unbelieving wife, and she is content to dwell with him, he should  
13 by no means put her away. And that if any Christian woman hath an husband that believeth not, who is content to dwell with her, she should  
14 by no means separate from him. For the unbelieving husband is so far sanctified in the Christian wife, and the unbelieving wife is so far sanctified in the Christian husband, as to be accounted holy too. If it were not so, the chil-

15 now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath  
16 called us to peace. For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk.  
18 And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision?  
19 let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but  
20 the keeping of the commandments of God. Let every man abide in the same calling wherein he  
21 was called. Art thou called *being* a servant?

- dren of such marriages would be unclean and not accounted to belong to the church ; but now are they holy. They are in some sense a holy seed from their birth, and not to be reckoned heathen
- 15 and unclean.\* But if the unbelieving party will depart, let him depart. A Christian husband or wife is not bound in such cases. Only let not the separation be on your side, for God hath
- 16 called us to peace. For how knowest thou, O wife, but that thou mayest be the means of converting and so of saving thy unbelieving husband ? Or how knowest thou, O husband, but after the same manner thou mayest save thy wife ?
- 17 But though this should not take place, yet as God hath appointed to every one his lot and condition in life, in the same state in which the Lord has called every one, therein let him continue : and this rule I establish in all the
- 18 churches. For instance, Hath any man been converted to Christianity, being circumcised ? Let him not become uncircumcised, or disguise the fact of his being a Jew. Hath any man been converted being uncircumcised ? Let him not become circumcised, or deem that rite necessary.
- 19 Under the Gospel circumcision is nothing, and uncircumcision is nothing. They are matters of perfect indifference ; but the great matter is to
- 20 keep the commandments of God. Let every one remain in the same situation in which he was called, without anxiously desiring to change it.
- 21 Wast thou called being a servant, or slave ? Let

\* This is a strong argument in favour of infant baptism. If children who have even one Christian parent are relatively holy by virtue of their birth, and, in some sense, in covenant with God, what is to hinder them from receiving baptism, which is a seal of the covenant ?

care not for it : but if thou mayest be made free,  
22 use *it* rather. For he that is called in the Lord,  
*being* a servant, is the Lord's freeman : likewise  
also he that is called, *being* free, is Christ's  
23 servant. Ye are bought with a price ; be not ye  
24 the servants of men. Brethren, let every man,  
wherein he is called, therein abide with God.

25 Now concerning virgins I have no command-  
ment of the Lord : yet I give my judgment, as  
one that hath obtained mercy of the Lord to be  
26 faithful. I suppose therefore that this is good  
for the present distress, *I say*, that *it is* good for  
27 a man so to be. Art thou bound unto a wife ?  
seek not to be loosed. Art thou loosed from a  
28 wife ? seek not a wife. But and if thou marry,  
thou hast not sinned ; and if a virgin marry, she  
hath not sinned. Nevertheless such shall have  
trouble in the flesh : but I spare you.

29 But this I say, brethren, the time *is* short : it  
remaineth, that both they that have wives be as  
30 though they had none ; and they that weep, as  
though they wept not ; and they that rejoice, as  
though they rejoiced not ; and they that buy, as  
31 though they possessed not ; and they that use  
this world, as not abusing *it* : for the fashion of

- not that trouble thee; yet if thou canst obtain  
22 thy freedom, do so. He who is called by the  
Lord to be a Christian, being a servant, is the  
Lord's freedman, a partaker of the glorious  
liberty of the children of God: and he who is  
called being a freeman, is nevertheless Christ's  
23 servant. Ye are bought with a price. Be not  
ye the servants of men, but of Him who hath  
redeemed you with his own blood. Count Him  
24 your Master above and beyond all. Brethren,  
in whatsoever condition a man was called, in  
that let him contentedly remain, and serve God  
therein.
- 25 Now with regard to unmarried persons, I have  
no particular command from Christ to deliver to  
you; yet I give my opinion as one who has  
obtained mercy from the Lord to be faithful.  
26 I think, then, that this is good during the present  
time of distress and persecution; I mean that it  
27 is good for a single person so to remain. Art  
thou united to a wife? Do not seek to be freed  
from her. Art thou free from a wife? Do not  
28 seek to be united to one. Yet if thou dost  
marry, thou hast not sinned in so doing; or if a  
virgin marry, she has not sinned: nevertheless  
those that are married must expect worldly  
troubles in this evil time; but I spare you.  
29 Thus much, however, brethren, I will say,  
that the time is short, and the period both of  
our joys and sorrows very limited. Wherefore  
it behoves both those who have wives to be as  
30 though they had them not; and those that weep  
as though they wept not; and those that rejoice  
as though they rejoiced not; and those that buy  
31 as though they possessed not; and those that use  
this world as not misusing it, or setting their  
hearts upon its fleeting possessions. For the

32 this world passeth away. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he  
33 may please the Lord: but he that is married careth for the things that are of the world, how  
34 he may please *his* wife. There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the  
35 world, how she may please *her* husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.  
37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart  
38 that he will keep his virgin, doeth well. So

world and all that it contains is in a state of  
32 continual change and soon passeth away. What  
I want is to have you without anxious care; and  
therefore I advise you, especially in this time of  
distress, to decline marriage if you conveniently  
can. He that is unmarried careth for the things  
of the Lord, and has the more time and liberty  
33 to serve and please Christ: whereas he that is  
married is more or less taken up with the cares  
34 of this life, how he may please his wife. The  
like difference there is between a wife and a  
virgin. The unmarried woman careth for the  
things of the Lord, and studies to be holy both  
in body and in spirit, and is free from distract-  
tion: but she who is married has many worldly  
cares, and has to study how she may please her  
35 husband. All this I say for your own profit;  
not that I may cast a snare upon you, and per-  
plex you with needless scruples and difficulties,  
but with a view to that which is comely, and  
that, if able to live single, you may serve the  
Lord without being divided or cumbered by  
cares of this world.

36 But if any man think that he acts unhand-  
somely towards his virgin daughter, if she pass  
the flower of her age unmarried, and need require  
that she marry, let her do what she wishes, he  
37 sinneth not; let them marry. Nevertheless he  
who stands stedfast in his purpose of keeping his  
daughter single, and is under no necessity from  
her inclination or circumstances to give her in  
marriage, and so far has power to act as he  
pleases, and has thus determined in his heart that  
he will keep his virgin daughter still single, this  
38 man doeth well. So that, upon the whole, he  
who giveth his daughter in marriage, because he

then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will;

40 only in the Lord. But she is happier if she so abide after my judgment: and I think also that I have the Spirit of God.

8 NOW as touching things offered unto idols, we know that we all have knowledge: know-

2 ledge puffeth up, but charity edifieth: and if any man think that he knoweth any thing, he 3 knoweth nothing yet as he ought to know: but if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that

5 *there is* none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords 6 many,) but to us *there is but* one God, the Father, of whom *are* all things, and we in [or, for] him; and one Lord Jesus Christ, by whom

7 *are* all things, and we by him. Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a

sees reason for it, doeth well, but he who giveth her not in marriage doeth better.

39 A wife is bound to her husband by the law of God, as long as her husband liveth. But if her husband be dead, she is free to marry whom she will, only he must be a Christian. But in my opinion she is happier if she remain as she is : and I think also that I have the Spirit of God, and may be relied on in this advice.

8 NOW with regard to meats offered in sacrifice to idols, we know that we all have knowledge of their vanity. Knowledge, however, often swells those who have it with pride and self-conceit, whereas love builds up and advances men in religion. And if any man prides himself upon his knowledge, he shows that as yet he knows nothing as he ought to know. But if any man love God, the same is known and approved of Him. With regard then to the eating of those things which are offered in sacrifice to idols, we know that an idol is no real being, and that there is none other God but one. For though there are gods so called, some supposed to dwell in heaven and some on earth, even the many gods and many lords of the heathen ; yet to us Christians there is but one God the Father, from whom, as the *original* cause, are all things, and we for Him, for his service and glory (*Isaiah xlivi. 21*) ; and one Lord Jesus Christ, by whom, as the *efficient* cause, are all things, and we by Him. 7 (*xi. 12* ; compare the Greek.) Every Christian man, however, has not the knowledge that an idol is nothing : for some who eat of the idol sacrifices are to this hour persuaded that the idol is a real being ; and then, not being able to divest themselves of this impression, their con-

thing offered unto an idol ; and their conscience being weak is defiled.

8 But meat commendeth us not to God : for neither, if we eat, are we the better ; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to 11 eat those things which are offered to idols ; and through thy knowledge shall the weak brother 12 perish, for whom Christ died ? But when ye sin so against the brethren, and wound their weak 13 conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

9 AM I not an apostle ? am I not free ? have I not seen Jesus Christ our Lord ? are ye 2 not my work in the Lord ? If I be not an apostle unto others, yet doubtless I am to

science through weakness and remaining ignorance is distressed and defiled.

8 Now why do we thus tempt the brethren ? Meat does not recommend us to God : for neither, if we eat meat, are we the better in God's sight, 9 nor, if we eat not, the worse. But take heed lest by any means this your freedom become an 10 occasion of sin to them that are weak. For if any such see thee who knowest that an idol is nothing, sitting at meat in the idol's temple and partaking of the sacrifices, will not the conscience of him who is weak, and who fancies that the idol is something, be emboldened by thy example to eat those meats which are offered to idols, though he cannot do it like thee with a clear 11 conscience ? And thus shall the weak brother for whom Christ died perish through the use which thou makest of thy superior knowledge. 12 Know that when ye thus sin against the brethren and wound their weak conscience, ye 13 sin against Christ. For my part, if meat cause my brother to stumble, I will rather eat no meat for ever than be a cause of stumbling to my brother.

9 SOME among you will have it that I am no apostle, and urge against me that I earn my living by my own labour, that I have not like the other apostles known Christ while He was upon earth, and that I have no proof of my commission. To all which I say, Am I not an apostle, called to that office by Jesus Christ himself through the will of God ? (i. 1.) Am I not at liberty as such, if I please, to receive a maintenance and forbear working ? Have I not seen our Lord Jesus Christ since his ascension ? \* And are not

\* See Acts ix. 5 ; x. 41 ; xxii. 13, 14 ; xxiii. 11 ; 2 Cor.

you : for the seal of mine apostleship are ye in  
3 the Lord. Mine answer to them that do examine  
4 me is this, Have we not power to eat and to  
5 drink ? Have we not power to lead about a  
sister, a wife, as well as other apostles, and as  
6 the brethren of the Lord and Cephas ? Or  
I only and Barnabas, have not we power to  
forbear working ?

7 Who goeth a warfare any time at his own  
charges ? who planteth a vineyard, and eateth  
not of the fruit thereof ? or who feedeth a flock  
8 and eateth not of the milk of the flock ? Say I  
these things as a man ? or saith not the law the  
9 same also ? For it is written in the law of  
Moses, Thou shalt not muzzle the mouth of the  
10 ox that treadeth out the corn. Doth God take  
care for oxen ? Or saith he *it* altogether for our  
sakes ? For our sakes, no doubt, *this* is written :  
that he that ploweth should plow in hope ; and  
that he that thresheth in hope should be par-  
11 taker of his hope. If we have sown unto you  
spiritual things, *is it* a great thing if we shall  
12 reap your carnal things ? If others be partakers  
of *this* power over you, *are not* we rather ?

you yourselves a sufficient proof that I am sent  
 2 of God? You of all men ought not to question  
 my apostleship who are the seal of it, and by  
 whom the Lord called you to the knowledge  
 3 of himself. This then is my defence (*ἀπολογία*)  
 4 to them that accuse me. Have we not the same  
 right with others to eat and to drink at the  
 5 expense of the church? Have we not a right,  
 if we please, to marry a Christian sister and to be  
 accompanied by her, like others of the apostles,  
 even as the brethren of the Lord and Peter, and  
 6 to claim maintenance for her? Or is it I only  
 and Barnabas who must earn our bread by  
 labour, and have no right to a maintenance?

7 Tell me who serves as a soldier at his own  
 charge, or who works in a vineyard, or feeds a  
 8 flock, without wages? Say I these things merely  
 as a man, on the principles of natural justice, or  
 9 saith not the law of God the very same? For it  
 is written in the law of Moses (Deut. xxv. 4),  
 Thou shalt not muzzle the mouth of the ox that  
 treadeth out the corn. Doth God take care for  
 10 oxen? Or saith He it altogether for our sakes?  
 For our sakes no doubt this is written, that he  
 who ploweth or thresheth for the Lord should  
 not be disappointed of his just expectation, but  
 11 receive the maintenance he looked for. If we  
 have sown to you the things which pertain to  
 the soul, is it a great matter if we should reap  
 from you the things which pertain to the body?  
 12 If other teachers have this power over you, how  
 much more ought we who converted you to the  
 faith! Nevertheless we have not availed our-  
 selves of this undoubted right, but suffer all

xii. 1. Indeed He was the only apostle we read of who as yet  
 had seen Christ after his ascension at all. Afterwards St. John  
 saw him in the island of Patmos. (Rev. i.)

Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

- 13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are  
14 partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the Gospel.

- 15 But I have used none of these things: neither have I written these things, that it should be so done unto me. For *it were* better for me to die, than that any man should make my glorying  
16 void. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the  
17 gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of*  
18 *the gospel* is committed unto me. What is my reward then? *Verily* that, when I preach the

things, even hunger, thirst, nakedness, lest it should in any way prove a hindrance to the progress of Christ's Gospel.

- 13 Do ye not know that they who in the temple serve about holy things, live of the things of the temple, viz., of the tithes and first-fruits—and that the priests who wait at the altar share with
- 14 the altar in the sacrifices offered upon it? Even so hath the Lord appointed in the Christian Church (Mat. x. 10; Luke x. 7) that those who preach the Gospel should live of the Gospel, and be provided for by those to whom they minister.
- 15 But I have not at all used this my liberty, neither have I thus written to you to obtain my due; for I had rather die of want than be deprived of what I glory in, viz., that I have preached the Gospel to you free of charge.
- 16 As far indeed as preaching the Gospel is concerned, I have nothing to glory of; for so strong a necessity is laid upon me to do so by the power and grace of God who called me to this office, that to decline it would expose me to the
- 17 heaviest condemnation. But whether I do this thing willingly and gratuitously, or unwillingly and because necessity is laid upon me, makes a great difference. If willingly and free of charge, I have a reward (of which reward more presently) but if by constraint, still preach I must under the heaviest penalties, for a stewardship of the
- 18 Gospel is committed unto me. What is my reward, then, and wherein my ground of glorying? Truly in this, that when I preach the Gospel I do it without charge, and forego my undoubted liberty of insisting on a maintenance when it would prejudice the cause of the Gospel, that I may not abuse my power as a minister and steward of the mysteries of God. Thus I have

gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain  
20 the more. And unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law, as under the law, that I might  
21 gain them that are under the law ; to them that are without law, as without law, (being not without law to God, but under the law to Christ,)  
22 that I might gain them that are without law. To the weak became I as weak, that I might gain the weak : I am made all things to all *men*, that  
23 I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with *you*.

**S4** Know ye not that they which run in a race run all, but one receiveth the prize ? So run, that

for my reward the testimony of my own conscience, the pleasure of seeing the Gospel more prosperous thereby, and a gracious recompence from God.

- 19 Nor is this the only instance in which I forego my liberty. For, though I am under no obligation to yield to other men's humours, or follow their customs, yet in order to win the more for Christ I have become, as it were, everyone's  
 20 slave in these matters. With the Jews, who are attached to the law of Moses, I have been as a Jew, and obeyed the ceremonies of the law, though as a Christian free from it, in order to  
 21 win them to embrace the Gospel. With the Gentiles, who are without the law of Moses, I have been as without that law, in order to win them (though I am far from being without law to God or a breaker of his commandments, being  
 22 under the law to Christ). To the weak I have become as weak, abstaining from those things which, though allowable, might wound their weak consciences, and offend their scruples, in order to gain the weak. In short, as far as I lawfully can,\* I am made all things to all men,  
 23 that I may by all means save some. And this I do for the Gospel's sake that I may be a partaker with it and share its triumphs.†  
 24 Remember ye not what takes place in your own yearly games? In the race, for instance,

\* It was only by *lawful* compliances with their prejudices and scruples that St. Paul sought to win them. Where the truth of the Gospel was concerned, he would not give place by subjection for an hour. But where it regarded things indifferent there he bore with them, and willingly gave up his own liberty for the sake of the Gospel and the enlarging of Christ's kingdom.

† For this translation see *Scholfield*.

158 1 CORINTHIANS IX. 25—27; x. 1—2.

25 ye may obtain. And every man that striveth for  
the mastery is temperate in all things. Now  
they *do it* to obtain a corruptible crown ; but we  
26 an incorruptible. I therefore so run, not as  
uncertainly ; so fight I, not as one that beateth  
27 the air : but I keep under my body, and bring *it*  
into subjection : lest that by any means, when I  
have preached to others, I myself should be a  
castaway.

10 MOREOVER, brethren, I would not that ye  
should be ignorant, how that all our fathers  
were under the cloud, and all passed through the  
2 sea ; and were all baptized unto Moses in the

though one only can receive the prize, all the candidates run and strain every nerve, each hoping to be the winner. So run in the Christian race that you may obtain. After the same manner, in boxing and wrestling, every one who strives to conquer submits to a course of training, governs his appetites and passions, and abstains from bodily indulgences. Now they do it that they may obtain a corruptible crown, a fading garland, but we who strive in the Christian contest, a crown incorruptible and that fadeth not away. (1 Pet. v. 4.) I for my part, who am in the same race and fighting the same fight with yourselves, so run the Christian race as not to leave the issue doubtful and uncertain, so fight I, not as one who spends his blows in empty air. But having real enemies to contend with, and a race of the utmost importance to run, I mortify and subdue my body, lest, having proclaimed the glorious prize to others, I should be rejected myself.\*

**10** **MOREOVER**, brethren, that you may take heed to your steps (see ver. 12) I would not have you forget that all our forefathers in the church of God, when they came out of Egypt, were under the cloud, that symbol of God's presence, and all of them safely passed through **2** the Red Sea. And were all baptized unto Moses in the cloud, which poured out water (see Psalm lxxvii. 17), and in the sea which bedewed them with its spray (or, in the cloud and in the

\* St. Paul in these last verses, in which he speaks of the possibility of his own fall, seems to be softening the way for the warning he is about to give the Corinthians about the possibility of their fall. It is a pity a new chapter should be begun at chapter x., thus breaking up the connexion of the passage.<sup>o</sup>

3 cloud and in the sea ; and did all eat the same  
4 spiritual meat ; and did all drink the same  
spiritual drink : for they drank of that spiritual  
Rock that followed them : and that Rock was  
5 Christ. But with many of them God was not  
well pleased : for they were overthrown in the  
wilderness.

6 Now these things were our examples, to the  
intent we should not lust after evil things, as  
7 they also lusted. Neither be ye idolaters, as  
*were* some of them ; as it is written, The people  
sat down to eat and drink, and rose up to play.  
8 Neither let us commit fornication, as some of  
them committed, and fell in one day three and  
9 twenty thousand. Neither let us tempt Christ,  
as some of them also tempted, and were destroyed  
10 of serpents. Neither murmur ye, as some of  
them also murmured, and were destroyed of the  
11 destroyer. Now all these things happened unto  
them for ensamples : and they are written for  
our admonition, upon whom the ends of the  
12 world are come. Wherefore let him that thinketh  
he standeth, take heed lest he fall.

- 3 sea which surrounded them). And did all eat  
 4 the same spiritual meat; for they ate of the  
 manna which typified Christ. And did all drink  
 the same spiritual drink; for they drank of the  
 water flowing from the stricken rock and follow-  
 ing them in their journeys; and that rock in  
 figure typified Christ, and may therefore be  
 called a spiritual rock, and the water which  
 5 flowed from it spiritual drink. And yet in spite of  
 all these high privileges, many, yea most of them  
 provoked God's displeasure and never reached  
 the land of promise, but were overthrown in the  
 wilderness for their offences.
- 6 Now these things were our examples, to the  
 intent that we, warned by their sad fall, should  
 7 not long after evil things as they did. Neither  
 be ye idolaters, as some of them were, according  
 to what is said (Exod. xxxii. 6), The people  
 sat down to eat and drink, and rose up to play.  
 First they feasted in honour of the golden calf,  
 and then they proceeded to dance and sing. (See  
 8 Exod. xxxii. 17—19.) Neither let us commit  
 fornication, as some of them did, and fell in one  
 day three and twenty thousand. (Num. xxv.  
 9 1—9.) Neither let us provoke Christ, as some  
 of them also provoked Him, while He led them  
 through the wilderness as the Angel of God's  
 presence, and were destroyed in vast numbers by  
 fiery serpents. (Numb. xxi. 5, 6, and Psalm  
 10 lxxviii. 18, 19.) Neither be ye murmurers and  
 complainers (see Jude 16) like some of them who  
 were in consequence destroyed of the destroyer.  
 (See Numb. xiv. 2, 27—37, and xvi. 41—49.)
- 11 Now all these things happened unto them as  
 examples for succeeding generations, even for us  
 12 who live in the last age of the world. Wherefore  
 let him that thinketh he standeth, because he is

13 There hath no temptation taken you but such as is common to man : but God *is* faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from 15 idolatry. I speak as to wise men ; judge ye 16 what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? For we *being* many are one bread, *and* one body : for we are 18 all partakers of that one bread. Behold Israel after the flesh : are not they which eat of the

in covenant with God, a member of Christ's Church, and a partaker of Christian sacraments, take heed lest he fall, as they did, through unwatchfulness and unbelief. (See Heb. iii. 12—19, and iv. 1, 2.)

- 13 There hath no temptation taken you, but such as all men meet with. And should it be otherwise, and severer trials arise, God is faithful to his promise, and will not permit you to be tried beyond your strength, but will together with the temptation supply all needful aid, and make a way to escape that ye may be able to bear it.
- 14 Wherefore, my beloved brethren, flee from idolatry, and keep at the greatest distance from  
 15 it. You count yourselves wise men: it is to such I appeal; judge ye of the force of what I  
 16 am about to say. Is not the blessed cup, of which we drink in the Lord's Supper and on which we crave God's blessing, our joint participation of the blood of Christ? and is not the bread which we break in that ordinance our joint participation of the body of Christ? I mean, do we not thereby partake together of his body and blood and of all the benefits purchased  
 17 for us by his body and blood? For we, being many, are one loaf, one body; for we are all sharers of that one loaf, which we eat together in token of our mutual union in Christ. And by a parity of reasoning, those that partake with idolaters in their sacrifices confess themselves to  
 18 be of one body with them. Let me put the same truth in another light. Look at the natural Israel, the whole body of the Jewish Church. Are not those who eat of the temple sacrifices joint-partakers of the altar on which part of those sacrifices is consumed? Is not their eating of those sacrifices an act of communion with that

19 sacrifices partakers of the altar? What say I then? that the idol is any thing, or that which  
20 is offered in sacrifice to idols is any thing? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship  
21 with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of  
22 devils. Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me,  
24 but all things edify not. Let no man seek his  
25 own, but every man another's *wealth*. Whatso-

God on whose altar they are offered ? In like manner they who share in the sacrifices offered to idols have communion and fellowship with  
 19 idols. Do not mistake me as if I thereby implied that an idol is anything, or that which is offered in sacrifice to idols is anything—anything different  
 20 to what it was before.\* But this I mean, that the things which the heathen sacrifice, they sacrifice to devils, and not to God (for these evil spirits seduce men to idolatry, and are obeyed and worshipped by it), and I would not that ye  
 21 should be joint-partakers with devils.† Think not that you may do both : you cannot drink the cup of the Lord, and the cup of devils : the two are quite inconsistent with each other ; nor will your partaking of the Lord's Supper protect you from his wrath, if you thus communicate with his rivals and enemies, any more than partaking of spiritual meat and spiritual drink protected those Israelites who thus tempted  
 22 Christ in the wilderness. Dare we, then, who are espoused to Christ, provoke the Lord to jealousy ? Dare we brave his vengeance, or can we endure his displeasure ?  
 23 All these things are lawful for me, but they are not all expedient, or fit to be done : all these things are lawful for me, but they are not all  
 24 safe and profitable. Let no man consult his own wishes merely, but let every man regard the  
 25 welfare of others. Whatsoever is sold in the

\* That this is the meaning appears evident from vers. 25—27, where it is shown that things offered to idols may be eaten, provided it be not done in the idol temple, nor so as to prove a stumblingblock to others.

† This passage shows that in many instances at least the gods whom the heathen worshipped were beings who had a real existence, that is, evil spirits.

ever is sold in the shambles, *that eat*, asking no  
26 question for conscience' sake : for the earth *is*  
27 the Lord's, and the fulness thereof. If any of  
them that believe not bid you *to a feast*, and ye  
be disposed to go ; whatsoever is set before you,  
28 eat, asking no question for conscience' sake. But  
if any man say unto you, This is offered in sacri-  
fice unto idols, eat not, for his sake that showed  
it, and for conscience' sake : for the earth *is* the  
29 Lord's, and the fulness thereof : conscience, I  
say, not thine own, but of the other : for why is  
my liberty judged of another *man's* conscience ?  
30 For if I by grace be a partaker, why am I evil  
spoken of for that for which I gave thanks ?

31 Whether therefore ye eat, or drink, or what-  
32 soever ye do, do all to the glory of God. Give  
none offence, neither to the Jews, nor to the

meat market, that eat without scruple. Ask no question to satisfy your conscience whether it  
26 has been offered to an idol or not. For the earth is the Lord's, and all that therein is, and the cattle thereof He hath given to be food for  
27 the children of men. If a heathen bids you to a feast, and you are inclined to go, eat whatever is set before you without scruple. Ask no question for conscience' sake whether or no it has  
28 made part of an idol sacrifice. But if any man say unto you, "This was offered in sacrifice to idols," eat not of it, both for his sake who told you and for the sake of conscience. For the earth is the Lord's, and the fulness thereof; so that you are not confined to this particular meat, but may  
29 partake of that which will cause no offence. When I say conscience, I do not mean your own, which is too well informed to be defiled thereby, but that of a weaker brother, who may not be equally assured with yourself that an idol is nothing in the world. For otherwise why is another man's  
30 conscience to be the judge of my liberty? \* For if I by God's goodness be a partaker of that which neither wounds my own, nor another's conscience, I am not to be found fault with for eating that which I thank God for.  
31 Whether, therefore, ye eat, or drink, or whatsoever ye do, in everything study the glory of  
32 God. Give no needless offence. Do not by too free a use of your liberty cast a stumbling block in the way of either Jew, or Gentile, or Chris-

\* Another's conscience is no measure for mine, nor mine for his. Were I alone concerned, were it simply a matter between God and my own conscience, I should be free to eat, because I could do it without consciousness of sin. But I must beware of putting a stumblingblock in the way of another who is not equally clear in the matter.

33 Gentiles, nor to the church of God: even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be  
11 saved. Be ye followers of me, even as I also *am* of Christ.

2 NOW I praise you, brethren, that ye remember me in all things, and keep the ordinances, as  
3 I delivered *them* to you. But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head  
4 of Christ *is* God. Every man praying or prophesying, having *his* head covered, dishonoureth  
5 his head. But every woman that prayeth or prophesieth with *her* head uncovered dishonourereth her head: for that is even all one as if she  
6 were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a

33 tian: even as I deny myself for the good of others, and in things indifferent please all men for their good, that I may win the more, and be instrumental to the salvation of as many as 11 possible. (See ix. 20—23.) Be ye imitators of me in this respect, even as I also am of Christ, who “pleased not himself,” but sought the good of others.\*

2 NOW I commend you, brethren, that you remember me in all things, and are mindful of the rules and regulations I laid down for you when I 3 was with you. But with regard to one particular, I would have you to know that the head of every man is Christ (Colos. i. 18, and Eph. i. 22), and the head of the woman is the man, being sprung from the man (ver. 8); and for the same reason 4 the head of Christ is God. † Hence every man who prayeth or prophesieth‡ in your assemblies having his head covered (which is a sign of subjection) dishonoureth Christ his head who 5 hath given him power and authority. But evry woman who prayeth or prophesieth with her head uncovered (which is a sign of authority) dishonoureth the man her lawful head, and it is 6 as disgraceful as if she were shaven. For if the woman be not covered, when she exhorts the congregation, let her also be cropped and shorn

\* This first verse ought to be joined to the preceding chapter. The second verse begins a new subject.

† Even as to the divine nature, the Father is the Head of the Son, as being the original. And for the same reason the Father is the Head of Christ, God incarnate.<sup>o</sup>

‡ That is, conducts the prayers, officiates. Of course the meaning is the same in the next verse. But the propriety of women officiating in public is not hereby made good. Women did so in some instances, it seems at Corinth, and indecorously in the *manner*, as well as in the *thing*. Here St. Paul reproves the *manner*, in chapter xiv. the *thing*.<sup>o</sup>

woman to be shorn or shaven, let her be covered.  
7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God :  
8 but the woman is the glory of the man. For the man is not of the woman ; but the woman of the  
9 man. Neither was the man created for the  
10 woman ; but the woman for the man. For this cause ought the woman to have power on *her*  
11 head because of the angels. Nevertheless neither is the man without the woman, neither the  
12 woman without the man, in the Lord. For as the woman *is* of the man, even so *is* the man also by the woman ; but all things of God.

13 Judge in yourselves : is it comely that a woman  
14 pray unto God uncovered ? Doth not even nature itself teach you, that, if a man have long  
15 hair, it is a shame unto him ? But if a woman have long hair, it is a glory to her : for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we

- like a man : but if that be thought dishonourable,  
7 let her wear a covering. For a man indeed  
ought not to cover his head, when he conducts  
the services of the church, forasmuch as he  
shews forth and reflects God's glory in this  
lower world, but the woman reflects the dignity  
8 of the man. For the man was not made out of  
the woman, but the woman out of the man.  
9 Neither was the man created for the sake of the  
woman, but the woman for the sake of the man.  
10 For this cause likewise ought the woman who  
prays or prophesies to have the token of power  
(*i.e.*, of the man's power) on her head, because of  
the angels, who are invisibly present in our  
religious assemblies and must not take an evil  
11 report to God. However, though Adam was  
first formed and then Eve, yet, since that time,  
neither is the man without the woman, nor the  
woman without the man, in the continuance  
12 of the human race, the Lord so ordering it. For  
as the woman was in the first instance of the  
man, even so is the man ever since by the  
woman, born of and nursed by her ; but all  
originally of God.  
13 Judge of yourselves ; is it proper or becoming  
for a woman to conduct public prayer to God  
uncovered ? Is there not something masculine  
14 and offensive about it ? Doth not even nature  
itself point out that a difference should be  
observed between the sexes, and that if a man  
wear long hair, like a woman, it is effeminate and  
15 disgraceful ? But if a woman have long hair, it  
is an ornament to her ; for her hair is given  
her for a covering.  
16 But if any man is still disposed to contend the  
matter, let it be sufficient to note that we

have no such custom, neither the churches of God.

- 17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better,  
18 but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.  
19 For there must be also heresies among you, that they which are approved may be made manifest among you.

- 20 When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not [*or, them that are poor*] ? What shall I say to you? shall I praise you in this? I praise *you* not.

- 23 For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: and when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.  
24 After the same manner also *he took* the cup, when

apostles have no such custom, nor any of the churches of God.

- 17 I said a little while ago (ver. 2) that I commend you because you remember me in all things and keep the ordinances as I delivered them to you. In one particular, however, I cannot do so, viz., that when you assemble yourselves for the celebration of the Lord's Supper, you come together 18 not for the better, but for the worse. For in the first place, when you come together in the church, I hear that there are divisions among you, which I fear is the case, at least as to some 19 part of you. For there must be also parties among you, in order that sincere believers in Christ may be tried and shine forth as approved of God.
- 20 When ye come together therefore into one place, this is not to eat the Lord's Supper as it 21 should be eaten. For in eating you eat not together, but every one takes his own supper one before another; so that while one is suffering from hunger, another is drinking to excess.
- 22 What, have ye not houses to eat and to drink in, that you make this a common meal? or despise ye the church of God, and shame them that are poor by your selfish and greedy conduct? What shall I say to you? Shall I command you in this matter? (See vers. 2 and 17.) By no means.
- 23 For I have received from Christ himself the very same account of this ordinance which I delivered to you, viz., that the Lord Jesus on the very same night in which He was betrayed 24 took bread, and having given thanks to God, He brake it, and said to his disciples, Take eat, this is my body, which is broken for you: this do in 25 remembrance of me. In like manner He took

he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye  
26 drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be  
28 guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of  
29 *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation [*or*, judgment] to himself, not  
30 discerning the Lord's body. For this cause many *are* weak and sickly among you, and many  
31 sleep. For if we would judge ourselves, we  
32 should not be judged. But when we are judged, we are chastened of the Lord, that we should not  
33 be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry  
34 one for another. And if any man hunger, let him eat at home ; that ye come not together

- the cup also, after He had supped, saying, This cup is the new covenant in my blood ; this do ye, as often as ye drink of it, in remembrance of me.
- 26 For as often as ye eat this bread, and drink this cup, ye do shew forth, and keep in memory, the Lord's death till He comes.
- 27 Wherefore this being a sign or sacrament of so great a thing (see Art. xxix.), whosoever shall presume to eat this bread and to drink this cup of the Lord in an unworthy manner, shall be counted guilty of lightly esteeming the body of
- 28 the Lord Jesus Christ. But let a man search and examine himself, how far he understands the meaning of this ordinance, and is prepared to come to it in a right state of heart, and so let him
- 29 eat of that bread, and drink of that cup. For he that eateth and drinketh of it in a profane and ignorant manner, eateth and drinketh condemnation to himself, not distinguishing the body of the Lord in the Supper, but treating it as a
- 30 common meal. For this very reason many among you are feeble and sick, and a good number sleep in their graves. This is the judgment and condemnation they have brought upon them-
- 31 selves. All this might be avoided by self-examination : for if we would judge ourselves, and draw nigh with a true, penitent heart, we should
- 32 not be judged of the Lord. But when we are thus judged and afflicted, we are mercifully corrected by the Lord, that we, heartily repenting us of our sins, may obtain mercy, and not be con-
- 33 demned with the world in the great day. Wherefore, my brethren, when ye come together to eat
- 34 the Lord's Supper, wait for one another. And if any man is hungry, let him first satisfy his hunger at home, that ye come not together unto condemnation. And what else requires to be set

unto condemnation [*or, judgment*]. And the rest will I set in order when I come.

**12** NOW concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that ye 2 were Gentiles, carried away unto these dumb 3 idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same 5 Spirit. And there are differences of administra- 6 tions, but the same Lord. And there are diversi- ties of operations, but it is the same God which 7 worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by

in order among you, I will attend to when I come.

**12** NOW I would not have you ignorant concerning spiritual matters, brethren. Ye know that ye  
 2 were lately sinners of the Gentiles, carried away to the worship of these dumb idols, which have mouths and speak not, even as ye were led by the will of Satan, the cunning craftiness of your priests, and the natural blindness and depravity  
 3 of your own hearts. Wherefore I certify you that no one speaking by God's Spirit can deny Jesus Christ and speak of Him as if he were an impostor and accursed of God ; and that no man can from the heart acknowledge Jesus to be the Lord and confess Him before men, but by the teaching and operation of the Holy Spirit.\*

**4** Now there are different gifts bestowed on different Christians, but they all flow from the  
 5 same Spirit. And there are different ministries, but the same Lord appoints these divers orders  
 6 in his church. And there are different miraculous powers wrought in different persons, but it is the same God who worketh all these powers in all the persons to whom they are communicated.  
**7** Now these open displays of the Spirit's power are given to every man to whom they are given, not to puff him up, but to profit the church  
 8 thereby. For to one man is given by the Spirit, for this purpose, the word of wisdom ; to another

\* ἀνάθεμα Ἰησοῦς and Κύριε Ἰησοῦ were probably the exact formulæ in which the denial of Christ was required, or the confession of Christ made. It is related in the account of Polycarp's martyrdom, that as the officers who had apprehended him were leading him away, they fell in with Herod the Irenarch and his father, who made Polycarp sit beside them in their chariot, and then did all they could to persuade him to deny Christ, saying, “Τί γὰρ κακόν ἔστιν ἐπειν Κύριε Καῖσαρ, καὶ θῦσαι, καὶ διασώζεσθαι ;”—Eusebius iv. 15.º

9 the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the 10 same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another *divers* kinds of tongues ; to 11 another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being 13 many, are one body : so also is Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free ; and have been all made to drink into one Spirit.

14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not of the body ; is it therefore not of the 16 body ? And if the ear shall say, Because I am

- 9 the word of knowledge by the same Spirit. To another faith by the same Spirit ; to another the  
 10 gift of healing diseases by the same Spirit. To another miraculous powers, to another the gift of foretelling future events, to another of discerning spirits, and detecting truth or falsehood (Acts v. 3—9), to another of speaking different languages, to another of interpreting them. But all these gifts, though so various, are the work of that selfsame Spirit who distributes to each his peculiar gift as He sees fit.\*  
 12 For as the human body is one, and yet hath many members, but all the members of that one body, many though they be, form but one body, so also is Christ and that mystical body the  
 13 church of which He is the head. For by the operation of one and the same Spirit have we all been incorporated into one body at our baptism, whether we be Jews or Gentiles, whether we be slaves or freemen ; and by one and the same Spirit have we all been united together into one, as often as we have drank of the same cup in the Lord's Supper.† (See x. 17.)  
 14 For the body does not consist of one member  
 15 only, but of several. If the foot should say, Because I am not the hand, but placed in a low and mean situation, I am no part of the body, is  
 16 it, on that account, no part of the body ? And

\* This is one of the clearest proofs of the personality of the Holy Spirit. It is observable that whenever in the New Testament ἐπεργέω is used in the active, its nominative case is a personal agent.<sup>o</sup>

† Baptism and the Lord's Supper (which are evidently here referred to under the terms ἐβαπτίσθημεν and ἐποιήσθημεν) are not empty signs to the faithful, but the grace of the Holy Spirit accompanies them, so that hereby they are “very members incorporate in the mystical body of Christ, which is the blessed company of all faithful people.”

not the eye, I am not of the body; is it there-  
17 fore not of the body? If the whole body *were*  
an eye, where *were* the hearing? If the whole  
18 *were* hearing, where *were* the smelling? But  
now hath God set the members every one of  
19 them in the body, as it hath pleased him. And  
if they were all one member, where *were* the  
20 body? But now *are they* many members, yet  
21 but one body. And the eye cannot say unto the  
hand, I have no need of thee: nor again the  
22 head to the feet, I have no need of you. Nay,  
much more those members of the body, which  
23 seem to be more feeble, are necessary: and those  
*members* of the body, which we think to be less  
honourable, upon these we bestow more abundant  
honour; and our uncomely *parts* have more  
24 abundant comeliness. For our comely *parts* have  
no need: but God hath tempered the body  
together, having given more abundant honour to

- if the ear should say, Because I am not the eye,  
I am no part of the body, is it therefore no part  
of the body ? Just as foolish is it for any one to  
complain he is not of the church, because he  
does not possess that office and situation in it  
17 which he desires. If the whole body were an  
eye, what would become of the hearing ? If the  
whole body were an ear, what would become of  
18 the smelling ? But now has God set the mem-  
bers of the body every one of them in its proper  
place, according to his own good will and pleasure.  
And each and all should be well satisfied with  
the place assigned them by the wisdom of God.  
19 And if all the members of the body were one and  
the same member, what would become of the  
20 body, or how could it possibly subsist ? But  
now, by God's wise contrivance and arrange-  
ment, they are many members, yet but one body.  
21 And the eye cannot say unto the hand, I have no  
need of thee : nor again, the head to the feet, I  
have no need of you. Even so it is in the  
mystical body of Christ ; the members of it,  
whether high or low, being mutually dependent  
22 on each other. Nay more : the most feeble and  
ignoble members are in many cases those most  
necessary to the health and existence of the  
body ; seeing that without them the very func-  
23 tions of nature cannot be discharged. And those  
members of the body which we deem to be less  
honourable, upon these we bestow most care and  
study, so that the very parts of the body which  
are counted uncomely, receive the greatest share  
of our attention, and by means of dress and  
24 ornament have more abundant comeliness. For  
our comely parts have no need of these borrowed  
helps ; but the wisdom of God has so arranged  
and blended the several parts of the body to-

25 that *part* which lacked : that there should be no schism in the body ; but *that* the members should  
26 have the same care one for another. And whether  
one member suffer, all the members suffer with it ;  
or one member be honoured, all the members  
27 rejoice with it. Now ye are the body of Christ,  
and members in particular.

28 And God hath set some in the church, first  
apostles, secondarily prophets, thirdly teachers,  
after that miracles, then gifts of healings, helps,  
29 governments, diversities of tongues. *Are* all  
apostles ? *are* all prophets ? *are* all teachers ? *are*  
30 all workers of miracles ? have all the gifts of  
healing ? do all speak with tongues ? do all  
interpret ?

31 But covet earnestly the best gifts. And yet  
show I unto you a more excellent way.

- gether, that He has given more abundant honour  
 25 to those parts which most needed it : that there  
 should be no division or separate interests in the  
 body, but that the members should have the  
 26 same care and concern one for another. So that  
 if one member suffer and be in pain, all the  
 members suffer with it, or if one member be in  
 health and honour, all the other members rejoice  
 27 with it. Now ye are the body of Christ, and  
 are each in your several stations, and with your  
 several gifts, particular members of that one body  
 the church. And all I have said of the human  
 body and its various parts, I would have you  
 apply to yourselves as the mystical body of  
 Christ.
- 28 In this mystical body the church, God hath  
 set some higher and some lower, first apostles,  
 secondly prophets, then teachers, next workers  
 of miracles, then those who have the gifts of  
 healing, helpers, governors, those who can speak  
 29 divers tongues. Are all apostles ? are all pro-  
 phets ? are all teachers ? are all workers of  
 30 miracles ? Have all the gifts of healing ? do all  
 speak with tongues ? do all interpret ?
- 31 But covet earnestly not the most showy, but the  
 best and most useful gifts ; \* and yet I am about to  
 point out to you a more excellent way, and to

\* Some prefer translating this clause “ Ye do covet earnestly the best gifts”—*ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα*, implying censure of the Corinthians for so doing. They think this suits the apostle’s argument better, and that to bid them covet earnestly the best gifts is to unsay all that he had been pressing upon them. But as in chap. xiv. 1 (where there is no ambiguity) he certainly bids them covet earnestly (*ζηλοῦτε*) spiritual gifts, especially prophecy, or inspired preaching, I prefer our authorized translation, and think that by the word *best* he means the most solid and substantial gifts as opposed to the more showy ones which they chiefly coveted.

13 THOUGH I speak with the tongues of men and of angels, and have not charity, I am become 2 *as sounding brass, or a tinkling cymbal.* And though I have *the gift of prophecy, and understand all mysteries, and all knowledge;* and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed *the poor,* and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and is kind;* charity 5 envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, 6 thinketh no evil; rejoiceth not in iniquity, but 7 rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* know- 9 ledge, it shall vanish away. For we know in 10 part, and we prophesy in part. But when that which is perfect is come, then that which is in 11 part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I 12 put away childish things. For now we see

stir you up to seek something which is of far more value than these spiritual gifts.

- 13 IF I could speak all the languages used by men, yea, with the eloquence of angels, and have not love, I am no better than a sounding instrument of brass, or a tinkling cymbal. And if I have the gift of prophecy and can foretel future events, and understand all mysteries, even those which have been hid from the foundation of the world, and have all sorts of knowledge ; and if I have such faith that I can remove mountains and work the mightiest miracles, yet if I have not love, I am nothing. In God's sight
- 3 I am of no worth. And if I distribute all my goods in alms, and if I give my body to be burned as a martyr, and yet have not love, I am nothing profited.
- 4 Love is long suffering and kind, love is free  
 5 from envy, and vaunting, and pride ; doth not behave itself in an unbecoming manner, is not selfish, is not easily provoked, thinketh no evil  
 6 of or against others ; rejoiceth not in iniquity or in hearing evil, but rejoices in and with the truth,  
 7 and exults in its progress and triumphs : covereth all things (such as the errors and failings of others), believes well and hopes well of every one, and patiently bears with all things.
- 8 Love will never cease ; whereas both prophesying, and the gift of tongues, and your boasted knowledge, will all cease and be of no further use. They will vanish before the full light of  
 9 heaven. For here our knowledge is imperfect ;  
 10 so is our prophesying and preaching. But in heaven perfection will swallow up imperfection.  
 11 Thus in childhood I spake, and thought, and reasoned, as a child ; but when I grew up to manhood, no longer as a child, but as a man. For

through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

14 FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy. For he  
2 that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh  
3 mysteries. But he that prophesieth speaketh unto men *to edification, and exhortation, and*  
4 *comfort.* He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth  
5 edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking

here on earth we are in a state of childhood, and see things dimly and imperfectly, as through glass ; \* but hereafter face to face, with not a veil between. Now I know in part, but then shall I know things perfectly, even as also I am known of God.

13 Now what I would say is this, There remaineth faith, hope, charity, these three graces ; but the best and greatest of these is charity, which shall endure when faith is swallowed up in sight, and hope in possession.

14 PRESS after love ; and also desire spiritual gifts, especially the gift of inspired preaching. †

2 For he that speaketh in a language not known to them that hear him, speaketh to God rather than to men ; for however mysterious and sublime the truths he utters may be, and however profitable to  
 3 his own soul, no one understands him. But he that preaches speaks unto men, to their instruction,  
 4 and counsel, and comfort. He that speaketh in an unknown tongue has his own heart affected and instructs himself, but he that preaches in-  
 5 structs the congregation. I could wish that you all spake with tongues, if God so pleased, but rather that you preached by inspiration ; for greater is he that does this than he that speaks with tongues, unless indeed he interpret what he speaks, that the church and congregation may receive instruction.

6 Now, brethren, if I come to you speaking in a

\* Their glass was very different from ours, being made of thin sheets of horn, transparent stones, and the like, through which they saw objects dimly and indistinctly.

† To prophesy, in the New Testament, does not only mean to foretel future events, but to preach by inspiration, including not only the foretelling of future events, but expounding Scripture and revealing mysteries hitherto unknown.

with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known  
8 what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye  
10 shall speak into the air. There are, it may be, so many kinds of voices in the world, and none  
11 of them *is* without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall* be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an *unknown* tongue pray that he may  
14 interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is  
15 unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing  
16 with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth  
17 not what thou sayest? For thou verily givest  
18 thanks well, but the other is not edified. I thank

foreign language, what shall I profit you, unless I make what I say intelligible to you either in the way of revelation, or knowledge, or preaching,  
7 or teaching ? And even lifeless instruments of music, whether pipe or harp, unless they give a distinction in the notes, how shall it be known what tune is piped or harped ? It will be a mere  
8 unmeaning noise. For if the trumpet, in time of war, give an uncertain note, instead of sounding to arms, who will prepare himself to the battle ?  
9 In like manner also ye, unless ye utter by the tongue significant and intelligible words, how shall it be known what is spoken ? Ye will but  
10 talk to the wind. There are a great many kinds of languages in the world, and none of them without its proper meaning among those who use  
11 it. Yet if I know not the meaning of the language, I shall be to him that speaketh a foreigner, and he that speaketh will be a foreigner to me ; for we shall not understand one another.  
12 Wherefore do ye, forasmuch as ye desire spiritual gifts, seek to abound in those which are most to the profit and edification of the church.  
13 Let him, therefore, that hath the gift of lan-  
14 guages, pray for the gift of interpretation. For if I pray in the congregation in a foreign language, it is true my spirit prays, but, as far as others are concerned, my understanding is un-  
15 fruitful. What must I do then ? Whether I pray or sing, I will do it with the Spirit, but I  
16 will do it so as to be understood also. Else when thou shalt give thanks to God with thy spirit in a foreign tongue, how shall the hearer who is ignorant of that tongue say Amen to thy thanksgiving, seeing he does not understand what  
17 thou sayest ? Thou indeed givest thanks well,  
18 but the other is nothing profited. I thank my

my God, I speak with tongues more than ye all :  
19 yet in the church I had rather speak five words  
with my understanding, that *by my voice* I might  
teach others also, than ten thousand words in an  
*unknown tongue*.  
20 Brethren, be not children in understanding :  
howbeit in malice be ye children, but in under-  
21 standing be ye men. In the law it is written,  
With *men of* other tongues and other lips will I  
speak unto this people ; and yet for all that will  
22 they not hear me, saith the Lord. Wherefore  
tongues are for a sign, not to them that believe,  
but to them that believe not : but prophesying  
*serveth* not for them that believe not, but for  
them which believe.

23 If therefore the whole church be come to-  
gether into one place, and all speak with tongues,  
and there come in *those that are* unlearned, or  
unbelievers, will they not say that ye are mad ?  
24 But if all prophesy, and there come in one that  
believeth not, or *one* unlearned, he is convinced  
25 of all, he is judged of all : and thus are the  
secrets of his heart made manifest : and so falling  
down on *his* face he will worship God, and report  
that God is in you of a truth.

26 How is it then, brethren ? when ye come

- God, I speak with tongues more than any of you.
- 19 Yet in the congregation I had rather speak five words to be understood, that I might instruct others also, than ten thousand words in a foreign tongue.
- 20 Brethren, be not children in understanding, (for it is childish to use your gifts for mere show,) howbeit in malice and wickedness be ye children, but in understanding and wisdom be
- 21 grown-up men. In the Scripture it is written (Isaiah xxviii. 9—16) (and with special reference to Gospel times), “With other tongues and with other lips will I speak to this people, yet not
- 22 even so will they hear me, saith the Lord.” You see then that the gift of tongues is for a sign not to believers, but to unbelievers: but preaching is for the use not so much of unbelievers, as of believers.
- 23 If then the whole congregation be come together into one place, and all speak with tongues, though none present can understand them, or interpret what they say, will not ignorant men or unbelievers who enter your assemblies say that ye are mad? And thus that which was intended to be a sign to them if properly used, will, by its mis-
- 24 use, become a stumblingblock. But if ye all preach, and there come in an unbeliever or ignorant man, he is convicted by all, he is
- 25 searched and tried by all. The very secrets of his heart are revealed, and he will be so affected thereby, that falling down on his face he will worship God, and report that God is among you of a truth. Learn then that the gift of prophesying is of more value than the more shewy gift of tongues.
- 26 How is it then, brethren, that you are so fond of display, and that when you come together,

together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done  
27 unto edifying. If any man speak in an *unknown* tongue, let it be by two, or at the most by three,  
28 and that by course ; and let one interpret. But if there be no interpreter, let him keep silence in  
the church ; and let him speak to himself, and to  
29 God. Let the prophets speak two or three, and  
30 let the other judge. If *any thing* be revealed to  
another that sitteth by, let the first hold his  
31 peace. For ye may all prophesy one by one,  
that all may learn, and all may be comforted.  
32 And the spirits of the prophets are subject to the  
33 prophets. For God is not the *author* of confu-  
sion, but of peace, as in all churches of the  
saints.

34 Let your women keep silence in the churches :  
for it is not permitted unto them to speak : but  
*they are commanded* to be under obedience, as  
35 also saith the law. And if they will learn any  
thing, let them ask their husbands at home : for  
it is a shame for women to speak in the church.

36 What ! came the word of God out from you ?  
or came it unto you only ?

- every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation, which he is eager to deliver. This betokens a very wrong spirit. Let all things be
- 27 done to God's glory, and the good of others. If any man speak in a foreign tongue, let it not be by more than two, or at most three persons, at any one meeting, and that separately and in order; and let some one interpret what is said,
- 28 But if there be no interpreter present, let him that has the gift of tongues hold his peace in the congregation, and commune with himself and
- 29 with God in silence. Let only two or three prophets speak at one meeting, and let the others, who have the gift of discerning spirits, judge
- 30 whether they speak by the Spirit of God. If anything be immediately revealed to another who sits by, let the first speaker give place and
- 31 be silent. For ye may all preach one after another, that thus all may learn and all may
- 32 receive the word of exhortation. Nor let it be thought that they cannot restrain themselves; for the spirits of the prophets (even when the Spirit of the Lord is upon them) are still subject
- 33 to the prophets. For God is not the author of tumult and confusion, but of peace and order, in Corinth as in all the churches of the saints.
- 34 Let your women keep silence in the congregation; for it is not permitted unto them to speak, but to be in subjection according to the law.
- 35 (Gen. iii. 16.) And if they will inquire concerning anything, let it not be in the congregation, which is bold and unbecoming, but let them ask their husbands at home, who are the most proper persons for them to confer with.
- 36 What? did the Gospel begin at Corinth, or was it sent to you alone, that you are acting an

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of  
38 the Lord. But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and  
40 forbid not to speak with tongues. Let all things be done decently and in order.

15 MOREOVER, brethren, I declare unto you the gospel which I preached unto you, (which  
2 also ye have received, and wherein ye stand ; by which also ye are saved) if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures ;  
4 and that he was buried, and that he rose again  
5 the third day according to the Scriptures : and that he was seen of Cephas, then of the twelve :  
6 after that, he was seen of above five hundred brethren at once : of whom the greater part remain unto this present, but some are fallen  
7 asleep. After that, he was seen of James ; then  
8 of all the apostles. And last of all he was seen  
9 of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the  
10 church of God. But by the grace of God I am what I am : and his grace which *was bestowed*

independent part, and departing from the customs observed in all the other churches of the saints ?

- 37 If any man deem himself a prophet, or spiritual, let him show his claim to the title by confessing that I write none other than the commandments of Christ. But if after this any man be ignorant, to his ignorance I leave him : it is wilful and incurable.
- 38 39 Wherefore, brethren, desire the gift of prophesy, as one of the best gifts, and do not forbid the speaking with tongues. And as a general rule in your assemblies, let all things be done with a strict regard to decency and order.
- 15 NOW, brethren, in what I am about to say, I make known to you the same Gospel which I first preached unto you, which also ye received, 2 in which also ye are steadfast. By which also ye are saved, if ye hold fast what I preached unto you, unless indeed ye have believed in vain.
- 3 For I delivered unto you in the first place that which I also received from the Lord, viz., that Christ died for our sins according to the Scriptures ; 4 and that He was buried, and that He was raised the third day according to the Scriptures ; 5 and that He was seen by Cephas, or Peter, then 6 by the twelve : afterwards He was seen by above five hundred brethren at once, of whom the greater part remain alive to this day, but some are fallen asleep in Christ. (See ver. 18, and 7 1 Thess. iv. 14.) Afterwards He was seen by 8 James, then by all the apostles. And last of all He was seen by me also, who may be compared 9 to one born out of due time. For I am the least of the apostles, not worthy to be called an apostle, 10 because I persecuted the church of God. But by the grace of God I am what I am ; and this

upon me was not in vain : but I laboured more abundantly than they all : yet not I, but the grace of God which was with me. Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ? But if there be no resurrection of the dead, then is Christ not risen : and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised : and if Christ be not raised, your faith is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.  
19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-

- grace of his towards me was not in vain ; for I laboured more than they all ; yet not I, but the grace of God which was with me, continually
- 11 strengthening and assisting me. Whether therefore it were I that preached or the other apostles, our doctrine was the same. So we did and do preach concerning the death and resurrection of Christ, and so ye believed.
- 12 Now if this be so, if this be the doctrine preached to you from the beginning, that Christ has been raised from the dead, how say certain among you that there is no resurrection of the
- 13 dead ? But if there be no resurrection of the dead, then not even Christ has been raised.
- 14 But if Christ has not been raised, vain truly is both our preaching, and vain also is your faith.
- 15 Yea, and we are found false witnesses of God, because we have borne witness concerning God that He raised up Christ, whom after all He raised not, if forsooth the dead are not raised.
- 16 For if the dead be not raised, neither is Christ
- 17 raised. And if Christ be not raised, your faith is foolish and to no purpose, you are still in your
- 18 sins, under the wrath of God. Then too they who are fallen asleep in Christ are perished.
- 19 If in this life only we have hope in Christ, we are of all men most pitiable.—(ἐλεεινότεροι.)
- 20 But we need not distress ourselves with these suppositions, for Christ is indeed risen from the dead, and become the first-fruits
- 21 of them that sleep in Him. For since by man came death, by man also cometh the
- 22 resurrection from the dead. For as in and through Adam all who are united to him die, even so in and through Christ all who are united
- 23 to Him shall be made alive. But each in his own order ; the first-fruits Christ ; afterwards, in

fruits; afterward they that are Christ's at his  
24 coming. Then *cometh* the end, when he shall  
have delivered up the kingdom to God, even the  
Father; when he shall have put down all rule  
25 and all authority and power. For he must reign,  
26 till he hath put all enemies under his feet. The  
27 last enemy *that* shall be destroyed *is* death. For  
he hath put all things under his feet. But when  
he saith, All things are put under *him*, *it is*  
manifest that he is excepted, which did put all  
28 things under him. And when all things shall be  
subdued unto him, then shall the Son also himself  
be subject unto him that put all things  
under him, that God may be all in all.

29 Else what shall they do which are baptized  
for the dead, if the dead rise not at all? why are  
30 they then baptized for the dead? And why  
31 stand we in jeopardy every hour? I protest by  
your rejoicing which I have in Christ Jesus our  
32 Lord, I die daily. If after the manner of men  
[or, to speak after the manner of men] I have  
fought with beasts at Ephesus, what advantageth

- due time, they who are Christ's at his coming.
- 24 Then shall the end be—the end of the world and of this present dispensation when He shall deliver up the kingdom and all its subjects to God, even the Father, which shall not be till He shall have destroyed all rule and all authority and power
- 25 which opposes Him. For He must reign and exercise all sway in heaven and in earth, till He has completely subdued all his enemies, and accomplished the purposes for which the government was laid upon his shoulder. (See Psalm 26 ex. I, and Isaiah ix. 7.) The last enemy that
- 27 shall be destroyed is death. For God hath put all things under his feet: but when it is said that all things are put under Christ, it is plain that He is excepted who did put all things under Him. The Father has not ceased to reign because He has empowered his Son to reign in
- 28 human nature. And when all things shall be put under Him, and the end of his exaltation shall have been fully answered, then even the Son himself, as man, shall be subject unto Him that put all things under Him, that God may be all in all.
- 29 Else, if the dead rise not at all, what shall they do who are baptized in the room of the dead? If it be not for a firm belief in this doctrine of the resurrection, what leads them to be baptized in the room of the dead martyrs, and boldly to take the place of those who have
- 30 lost their lives for the Gospel? And why do we
- 31 stand in peril every hour? As to myself I die daily; by our common joys and hopes as Christians I protest it. I am "in deaths oft," and
- 32 "killed all the day long." If after the cruel manner of men, I have fought with wild beasts at Ephesus, what is my advantage in exposing

it me, if the dead rise not ? let us eat and drink ;  
33 for to-morrow we die. Be not deceived : evil  
34 communications corrupt good manners. Awake  
to righteousness, and sin not ; for some have not  
the knowledge of God : I speak *this* to your  
shame.

35 But some *man* will say, How are the dead  
raised up ? and with what body do they come ?

36 *Thou* fool, that which thou sowest is not  
37 quickened, except it die : and that which thou  
sowest, thou sowest not that body that shall be,  
but bare grain, it may chance of wheat, or of  
38 some other *grain* : but God giveth it a body as  
it hath pleased him, and to every seed his own  
39 body. All flesh *is* not the same flesh : but *there*  
*is* one *kind* of flesh of men, another flesh of  
beasts, another of fishes, *and* another of birds.  
40 *There are* also celestial bodies, and bodies terres-  
trial : but the glory of the celestial *is* one, and  
41 the *glory* of the terrestrial *is* another. *There is*  
one glory of the sun, and another glory of the  
moon, and another glory of the stars : for *one*  
star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is  
sown in corruption ; it is raised in incorruption :

- myself to these persecutions, if the dead rise not ? In that case, let us eat and drink, for to-morrow we die. Let us make the most of this life if  
33 there is none beyond it. Be not deceived by such profane talk, but remember that good manners are soon corrupted by intercourse with  
34 the wicked. Therefore awake to righteousness and sin not by listening to or keeping company with such ignorant and foolish men : for some among you, in spite of your boasted knowledge, are ignorant of God. I speak this to your shame.
- 35 But some one, possibly, will ask, How are the dead raised up, and with what kind of body do they rise ?
- 36 O dull of understanding ! the very grain thou sowest might instruct thee. Except it fall into  
37 the ground and die, it puts forth no life. And that which thou sowest is not the body which shall hereafter rise with its stalk and ear, but bare grain, it may be of wheat, or of some other  
38 grain. But God giveth it such a body as He pleases ; and to every kind of seed its own  
39 peculiar body. And as all grain is not of the same kind, so all flesh is not the same : but there is one kind of flesh which belongs to men, another to beasts, another to fishes, and another  
40 to birds. There are also heavenly bodies, such as the sun, moon, and stars, and likewise earthly bodies : but the glory of the heavenly is of one sort, and the glory of the earthly is of another.  
41 There is one glory of the sun, and another glory of the moon, and another glory of the stars. Moreover the glory of one star excels that of another.  
42 So also is the resurrection of the dead : like the grain it is sown in corruption, but it is raised

43 it is sown in dishonour ; it is raised in glory : it  
44 is sown in weakness, it is raised in power : it is  
    sown a natural body ; it is raised a spiritual body.  
    There is a natural body, and there is a spiritual  
45 body. And so it is written, The first man Adam  
    was made a living soul ; the last Adam *was*  
46 *made* a quickening spirit. Howbeit that *was* not  
    first which is spiritual, but that which is natural ;  
47 and afterward that which is spiritual. The first  
    man *is* of the earth, earthly : the second man *is*  
48 the Lord from heaven. As *is* the earthly, such  
    *are* they also that are earthly : and as *is* the  
    heavenly, such *are* they also that are heavenly.  
49 And as we have borne the image of the earthly,  
    we shall also bear the image of the heavenly.

- 43 in incorruption to die no more. It is sown in dishonour, but it is raised glorious as the sun. (Matt. xiii. 43.) It is sown in weakness, it is
- 44 raised in power. It is sown an animal body, it is raised a spiritual body. There is an animal body, such as we now have, and there is a spiritual body which the saints shall possess hereafter; a body fitted for spiritual services and employ-
- 45 ments. And so it is written, The first man, Adam, was made a living animal (that is, a breathing creature having life), but the last
- 46 Adam was made a life-giving spirit.\* Howbeit that was not first which is spiritual, but that which is animal, and afterwards that which is
- 47 spiritual. The first man, Adam, was formed of the earth, earthly; the second man, Christ, was
- 48 the Lord from heaven. As was the earthly man (viz., Adam), such also are they that are earthly, as we all are at present; and as is the heavenly man (viz., Christ), such shall they also be who
- 49 are heavenly, in the resurrection. And as we have here borne the image of the earthly man, we shall also bear the image of the heavenly man—

\* That is, Adam was endued with animal life, which we derive from him—a life which must be supported by meat and drink, and which is liable to accidents, sickness, and death. But Christ, the second Adam, was made a quickening spirit. He received himself, and has the power of imparting to his people, a spiritual body, not needing animal support, or capable of pain, sickness, and death, but with the essence of life abiding in it. “As the Father hath life in himself, so hath He given to the Son to have life in himself.” (John v. 26.) He has also given to Him the power of imparting this life to his members. “For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will” (John v. 21); endues them with an imperishable principle of life, and unites them inseparably to himself in life eternal. (John x. 28.)

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery ; We shall not  
52 all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall  
53 be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in  
55 victory. O death, where *is* thy sting ? O grave,  
56 [or, hell,] where *is* thy victory ? The sting of death *is* sin ; and the strength of sin *is* the law.  
57 But thanks *be* to God, which giveth us the

- this vile body shall be fashioned like unto Christ's glorious body. (See Phil. iii. 21.)
- 50 Now this I say, brethren, that earthly bodies like ours, made up of flesh and blood, cannot inherit the kingdom of God, neither doth corruption inherit incorruption.
- 51 Behold, I tell you a thing not before revealed, we shall not all sleep in our graves, but we shall
- 52 all, whether asleep or alive, be changed, and this change will take place in a moment, quick as the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall immediately be raised incorruptible, and we who are
- 53 alive shall be changed. For this corruptible body must put on incorruption, and this mortal body must put on immortality.
- 54 So when this corruptible body shall have put on incorruption, and this mortal body shall have put on immortality, then shall be brought to pass the saying which is written (see Isaiah xxv. 8), Death is swallowed up in victory—it is utterly destroyed and brought to nought by the resurrection—“there shall be no more death.” (Rev. xxi. 4.) O death, where is now thy sting?
- 55 O grave, where is now thy victory? The sting of death, even that which gives it power to kill and makes it terrible, is sin; and the strength of sin is the law, which declares what sin is and
- 57 what is its penalty.\* But thanks be to God who giveth us the victory through our Lord Jesus Christ, who has put away sin by the sacrifice of

\* If there were *no sin*, there could be *no death*, for death is the fruit and consequence of sin; and if there were *no law*, there could be *no sin*, for “sin is the transgression of the law.” Christ has destroyed sin by dying on the cross, and the condemning power of the law by fulfilling its demands and paying its penalty.

58 victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

16 NOW concerning the collection for the saints, as I have given order to the churches of Galatia, 2 even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings 3 when I come. And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality [gift] unto Jerusalem. 4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass 6 through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring 7 me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord 8 permit. But I will tarry at Ephesus until Pen- 9 tecost. For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work 11 of the Lord, as I also *do*. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly

himself, and fully satisfied all the claims of the  
58 law. Therefore, my beloved brethren, be ye  
stedfast in this faith, unmoveable in your Chris-  
tian profession, always abounding in the work of  
the Lord, forasmuch as ye know that your labour  
is not in vain in the Lord, but shall receive a  
gracious reward in the resurrection.

16 NOW as to the collection which is for the  
poor Christians at Jerusalem, I give you the  
same directions that I have already given to the  
2 churches of Galatia. On the first day of every  
week let each of you put something by him in  
store for this purpose, in proportion as he thrives  
and prospers, that there be no collections to  
3 make when I come. And when I come, whom-  
soever ye shall approve, them will I send with  
letters of commendation to convey your gift to  
4 Jerusalem. And if it be thought proper that I  
should go also, they shall go with me.

5 Now I will come to you when I have passed  
through Macedonia, for I am to pass through  
6 Macedonia. And perhaps I may tarry, yea,  
even winter with you, that ye may forward me  
7 on my journey whithersoever I go. For I will  
not now look in upon you in passing, because I  
hope to make some stay with you, if the Lord  
8 permit. But I shall tarry at Ephesus until  
9 Pentecost. For a great and effectual opening  
for preaching the Gospel is before me, and there  
are many opposers to withstand.

10 Now if Timothy come, see that he may be  
among you without fear; for he like myself  
11 works the work of the Lord. Let no one there-  
fore despise him because of his youth, but send  
him forward to me in peace and love: for I hope  
to see him with the brethren.

12 As to our brother Apollos, I besought him  
much to come to you with the brethren, but he

desired him to come unto you with the brethren: but his will was not at all to come at this time: but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) that ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus. Amen.

The first *Epistle* to the Corinthians was written from Philippi by Stephanus, and Fortunatus, and Achaicus, and Timotheus.

was not at all willing to come at present, but he will come when it is convenient.

- 13 Watch ye, stand fast in the faith, be manful,  
14 be strong. Let every thing be done with mutual  
love.
- 15 Ye know the household of Stephanas, that it  
was the first converted of all Achaia, and that  
they have laid themselves out in doing good to  
16 the saints: I beseech you, brethren, that ye  
submit yourselves to such, and indeed to every  
one of our fellow-helpers and labourers.
- 17 I rejoice in the arrival of Stephanas, and Fortu-  
natus, and Achaicus; for they have supplied  
that service which your absence prevented you  
18 from rendering. For they have refreshed my  
spirit, and, may I not add, yours too? Acknow-  
ledge therefore and respect such men as these.
- 19 The churches of Asia greet you: Aquila and  
Priscilla greet you most affectionately in the  
Lord, together with the church that is in their  
20 house. All the brethren here greet you. Greet  
ye one another with a holy kiss.
- 21 The greeting of me Paul written with mine  
own hand, as a token that this epistle comes  
22 from me. (2 Thess. iii. 17.) If any one pro-  
fessing the Gospel love not the Lord Jesus  
Christ, I Paul write it, let him be accursed when  
the Lord cometh to execute judgment. (Jude  
ver. 14, 15.)
- 23 May the grace of our Lord Jesus Christ be  
24 with you. My love be with you all in Christ  
Jesus. Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

---

- 1 PAUL, an apostle of Jesus Christ by the will  
of God, and Timothy *our* brother, unto the  
church of God which is at Corinth, with all the  
2 saints which are in all Achaia: grace be to you  
and peace from God our Father, and *from* the  
Lord Jesus Christ.  
3 Blessed *be* God, even the Father of our Lord  
Jesus Christ, the Father of mercies, and the God  
4 of all comfort; who comforteth us in all our  
tribulation, that we may be able to comfort them  
which are in any trouble, by the comfort where-  
5 with we ourselves are comforted of God. For as  
the sufferings of Christ abound in us, so our con-  
6 solation also aboundeth by Christ. And whether  
we be afflicted, *it is* for your consolation and sal-  
vation, which is effectual in the enduring of the

# THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

## CORINTHIANS.

---

1 PAUL, by God's will an apostle of Jesus Christ, and our brother Timothy, send greeting to the Church of God which is in Corinth, and  
2 to all the saints who are in all Achaia.\* Grace and peace to you from God our Father and from the Lord Jesus Christ.  
3 Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies, and  
4 the God of all comfort; who comforteth us in all our affliction, that we may be able to comfort those who are in any affliction by the same comfort which we ourselves experience from  
5 God. For as the sufferings of Christ abound in us (see Coloss. i. 24), so through Christ, for whose sake we suffer, aboundingth our consolation  
6 also. But whether we are afflicted, it is meant for your consolation, while you see how we are supported by God, and so for your eternal salvation, which is effectual † by the patient bearing of the same sufferings which we also suffer; or whether we are comforted, it is still intended

\* Achaia was the country in which Corinth stood.

† ἐνεργοῦμαι seems always to have a middle sense, and is better rendered "worketh," or "is effectual," than by the marginal translation "is wrought." Comp. Rom. vii. 5; 2 Cor. iv. 12; Gal. v. 6; Eph. iii. 20; Coloss. i. 29; 1 Thess. ii. 13; 2 Thess. ii. 7.<sup>o</sup>

same sufferings which we also suffer : or whether we be comforted, *it is* for your consolation and  
7 salvation. And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, in-  
9 somuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which  
10 raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that  
11 he will yet deliver *us*; ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world,  
13 and more abundantly to you-ward. For we write none other things unto you than what ye read or acknowledge; and I trust ye shall ac-  
14 knowledge even to the end; as also ye have acknowledged us in part, that we are your

- for your consolation and salvation, by encouraging you to look for the same support under  
7 your trials which you see us experience. And our hope concerning you is stedfast, knowing that as you are partakers of the sufferings, so likewise are you of the consolations.  
8 For we would not have you ignorant, brethren, of our affliction which befel us in Asia, that we were beyond measure pressed down, beyond our  
9 strength, so that we despaired even of life. Yea,\* we were in our own judgment dead men, and gave up all for lost, that we might learn to trust not in ourselves, but in that God who raiseth the dead, and is able to save in the  
10 greatest extremity: who delivered us from so great peril of death, and continues to deliver, in  
11 whom we trust that He will yet deliver us. You also giving us the help of your united prayers, that for the mercy bestowed upon us in answer to the petitions of many persons, by many also thanks may be returned on our account, and thus God have the more praise and glory.  
12 And if you ask why we speak so hopefully, our ground of confidence is this, that our conscience bears us witness that in simplicity and godly sincerity, not with carnal wisdom or worldly policy, but by the grace of God, and under the influence of his Spirit, we have behaved ourselves in the world, and more especially towards you. For we write none other things unto you than what ye know and even acknowledge to be true, and I trust will acknowledge to the very last. As indeed part of you have acknowledged us, that we are your re-

\* ἀλλὰ, *yea*—rising upon the assertion going before. So Luke xii. 7, and xvi. 21.<sup>6</sup>

rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

- 15 And in this confidence I was minded to come unto you before, that ye might have a second  
16 benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.  
17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

- 18 But *as* God *is* true, our word [*or*, preaching]  
19 toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay; but in him was  
20 yea. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by  
21 us. Now he which stablisheth us with you in  
22 Christ, and hath anointed us, *is* God; who hath

joicing even as ye also are ours both now and at the appearing of the Lord Jesus.

- 15 And in the full persuasion of this, I purposed to come to you before, that ye might have a second gift of the Spirit by the laying on of my hands (see Rom. i. 11, 12), and to take you in my way to Macedonia, and to return from Macedonia unto you, and by you to be brought 17 on my way to Judæa. Such being my purpose, did I show fickleness, because I did not fulfil it? or the things that I purpose do I purpose with carnal motives, that I should say, Yes, yes, or No, no, just as it suits me, and break my word without scruple? And is my doctrine of the same changeable character?
- 18 But, as God is true, our preaching among you was not yea and nay: it was no doubtful and wavering testimony we bore, but unchangeable 19 as the subject of that testimony. For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus and Timotheus, was not yea and nay, but it was yea in Him. 20 For all the promises of God centre in Him; in Him they stand fast, and shall assuredly be ratified to the glory of the great God who gave them, and who makes us the honoured instru- 21 ments in proclaiming them. Now He who joineth us fast to Christ with you, He who confirms our union with Him, and hath anointed 22 us,\* is no other than God himself; who hath also sealed us as his own (see 2 Cor. v. 5; and Eph. i. 13, 14), and given us the earnest of the Spirit

\* Theophylact after Chrysostom here says, "Hoc est, *prophetus, sacerdotes, et reges nos fecit.*" The idea is, that as Christ is a prophet, a priest, and a king, by virtue of his anointing, so are Christians also in Him.<sup>o</sup>

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also sealed us, and given the earnest of the Spirit in our hearts.

- 23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.  
24 Not for that we have dominion over your faith, but are helpers of your joy : for by faith ye stand.

2 But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me ?  
3 (And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice ; having confidence in you all,  
4 that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears ; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.)

5 But if any have caused grief, he hath not grieved me, but in part : that I may not over-

in our hearts, as a blessed pledge and foretaste of the joys to come. (Rom. viii. 16, 17.)

- 23 But with regard to my not coming to you as I purposed, I call God to witness against my soul if it is not so, that it was to spare you that I came not as yet to Corinth, knowing that if I came then, I must use severity against them that had sinned.
- 24 Not that we would lord it over your faith, or domineer over you ; for we are servants of the same master Jesus Christ ; but we would be fellow-helpers of your joy—for by faith ye have stood and are standing, and it is to keep you sound in the faith that we act with authority, and rebuke the gainsayers sharply. (See Titus 2 i. 13.)
- 2 But I determined this with myself, that I would not return to you in sorrow, as I must have done had I come to punish. For if at any time I make you sorry by the exercise of that power which Christ has given me as an apostle, who is he then that maketh me glad, but the same who is made sorry by me ? Nothing but the repentance of those who have sinned can restore my joy. And this was the very reason I wrote to you, deferring my visit, lest, when I came, I should have sorrow from those of whom I ought to have joy ; being persuaded concerning
- 3 you all that my joy is the joy of you all. For indeed it was with great affliction and anguish of heart that I wrote to you as I did with many tears, not for the purpose of grieving you (which I would gladly avoid if I could) but that ye might know the abundant love and care which I have for you.
- 5 But if a certain person hath caused grief, he hath not grieved me only, but in some measure (that I may not aggravate matters) you all.\*

\* He here refers to the person who had committed incest

6 charge you all. Sufficient to such a man *is* this  
7 punishment, which *was inflicted* of many. So  
that contrariwise, ye *ought* rather to forgive *him*,  
and comfort *him*, lest perhaps such an one should  
8 be swallowed up with overmuch sorrow. Where-  
fore I beseech you that ye would confirm *your*  
9 love toward him. For to this end also did I  
write, that I might know the proof of you,  
10 whether ye be obedient in all things. To whom  
ye forgive anything, I *forgive* also; for if I  
forgave any thing, to whom I forgave *it*, for your  
11 sakes *forgave I it*, in the person of Christ; lest  
Satan should get an advantage *of us*; for we are  
not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach*  
Christ's gospel, and a door was opened unto me  
13 of the Lord, I had no rest in my spirit, because I

- 6 Sufficient to such a man, seeing he is now peni-  
tent, is the rebuke and censure which was passed  
7 upon him by the greater part. So that instead  
of humbling him any further, you ought rather  
to forgive him and comfort him, lest perhaps  
such an one should be swallowed up by excess of  
8 sorrow and driven to despair. Wherefore I  
beseech you to revoke the sentence passed upon  
9 him and to confirm your love to him. For this  
was one end of my writing to you, that I might  
prove you, and know whether you would obey  
10 me in all things. And be assured that to whom  
you forgive anything I do also: and if I have  
now forgiven anything, I have forgiven it him for  
your sakes, in the name and by the authority of  
11 Christ.\* That we be not overreached by Satan:  
for we are not ignorant of his devices, and how  
readily he will take advantage of any over-  
severity on our part.  
12 But when I came to Troas in order to preach  
Christ's Gospel and the Lord gave me great  
13 openings and much success; I was at the same  
time much troubled, because I found not Titus

(see 1 Cor. v.), and whom he had directed them to excommuni-  
cate. At first they had not mourned for this shameful scandal  
to the church. But now, in consequence of the apostle's severe  
reproof, they had been made sorry after a godly sort (2 Cor. vii.  
8—12); they had obeyed his directions; they had put away  
from among them that wicked person, and given him over to  
Satan. And by this wholesome severity the offender himself  
had been brought to repentance, insomuch that the apostle in  
the following verses directs them to restore him to the church  
in the spirit of meekness, and to confirm their love towards  
him.

\* This was the same process by which sentence had been  
passed. (See 1 Cor. v. 3—5.) Observe, the apostle forgave the  
sin in the person and by the authority of Christ, not for the  
sake of the offender only, but also of the whole Corinthian  
Church.

found not Titus my brother : but taking my leave  
of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always  
causeth us to triumph in Christ, and maketh  
manifest the savour of his knowledge by us in  
15 every place. For we are unto God a sweet  
savour of Christ, in them that are saved, and in  
16 them that perish : to the one *we are* the savour  
of death unto death ; and to the other the savour  
of life unto life. And who *is* sufficient for these  
17 things ? For we are not as many, which corrupt  
the word of God : but as of sincerity, but as of  
God, in the sight of God speak we in Christ.

3 DO we begin again to commend ourselves ? or  
need we, as some *others*, epistles of commenda-  
tion to you, or *letters* of commendation from  
2 you ? Ye are our epistle written in our hearts,  
3 known and read of all men : *forasmuch as ye are*  
manifestly declared to be the epistle of Christ  
ministered by us, written not with ink, but with  
the Spirit of the living God : not in tables of  
stone, but in fleshy tables of the heart.

my brother, but taking leave of them, I went from thence into Macedonia where Titus met me with news of you which gladdened my heart. (See vii. 5—7, 13—16.)

- 14 Now thanks be to God who always makes us to triumph in Christ, and spreads abroad by us the savour of the knowledge of Him in every place. (Psalm xlv. 8; Sol. Song. i. 3.) For we are a sweet savour of Christ unto God both in the ease of those who are saved and of those who are lost. To these indeed the savour of death unto death, but to those the savour of life unto life. And who is qualified for this work? By 17 the grace of God we are. (See iii. 5, 6.) For we are not as the most part who mix and adulterate the Word of God to serve their own ends, but as of sincerity, but as called and commissioned of God, in God's all-seeing presence, we speak in the name and by the authority of Christ.
- 3 DO we begin again to commend ourselves? or do we need, like some, letters of commendation 2 to you, or from you? Ye yourselves are our letter, written in our hearts (so dear are you to us), a testimonial plain and legible to all (1 Cor. 3 ix. 2); for by your faith and obedience which are spoken of throughout the whole world (see Rom. i. 8; xvi. 19; and 1 Cor. vi. 11) you are manifested to be Christ's letter of commendation written, as it were, by our ministry—not indeed with ink, but with the Spirit of the living God; not on tables of stone, like the ten commandments, but on the tables of the heart softened and sanctified by the Holy Spirit. (See Ezek. xxxvi. 26.)\*

\* They were a letter written by Christ himself, of which letter Paul was, so to speak, the amanuensis. They were con-

4 And such trust have we through Christ to  
5 God-ward: not that we are sufficient of our-  
6 selves to think anything as of ourselves; but our  
7 sufficiency *is* of God; who also hath made us  
able ministers of the new testament; not of the  
letter, but of the spirit: for the letter killeth,  
7 but the spirit giveth life. But if the minis-  
tration of death written *and* engraven in stones, was  
glorious, so that the children of Israel could not  
stedfastly behold the face of Moses for the glory  
of his countenance; which *glory* was to be done  
8 away: how shall not the ministration of the  
9 spirit be rather glorious? For if the ministration  
of condemnation *be* glory, much more doth the  
ministration of righteousness exceed in glory.  
10 For even that which was made glorious had no  
glory in this respect, by reason of the glory that  
11 excelleth. For if that which is done away *was*  
glorious, much more that which remaineth *is*  
glorious.

12 Seeing then that we have such hope, we use  
13 great plainness of speech: and not as Moses,

4 Such is the confidence which we have in  
5 God through Christ. Not that we are suffi-  
cient of ourselves to think or do any good thing  
by our own power (Acts iii. 12), but our suffici-  
6 ency is of God: who also hath made us  
sufficient for the discharge of the ministry of the  
new covenant; not the ministry of the letter,  
that is, of the law, but of the Spirit, that is, of  
the Gospel; for the letter killeth, but the Spirit  
7 maketh alive. But if the ministry of death  
(that is, of the law which killeth), written and  
engraven on the two tables of stone, was attended  
with such glory that the children of Israel could  
not look stedfastly on the face of Moses, because  
of the glory of his countenance, all which glory\*  
was but for a time and soon vanished away;  
8 how shall not the ministry of the Gospel be still  
9 more glorious? For if the ministry of the law,  
which, through the weakness and corruption of  
our nature, is indeed the ministry of condemna-  
tion, was glorious, much more does the ministry  
of the Gospel, which indeed is the ministry of  
10 justification and life, excel in glory. For the  
law, though otherwise glorious, had in this  
respect no glory, being eclipsed by the far  
11 brighter glory of the Gospel. For if that which  
was but for a time was glorious, much more is  
that which remaineth glorious.  
12 Having therefore such confidence in God  
through Christ (see ver. 4), we use great freedom  
13 and openness in our preaching. We do not, like

verted by Christ and his Spirit, but Paul was the honoured instru-  
ment in that work. And their conversion was so strong a  
letter of recommendation in his behalf, both to them and all who  
heard of it, as rendered any further testimonials needless.

\* Not only the glory of Moses' countenance, but the glory  
which attended the giving of the law. (See ver. 11.)

*which* put a veil over his face, that the children of Israel could not stedfastly look to the end of  
14 that which is abolished. But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old  
15 Testament; which *vail* is done away in Christ; but even unto this day, when Moses is read, the  
16 veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken  
17 away. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.  
18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

4 THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commanding ourselves to every man's conscience in the sight of God.

Moses, conceal the light. He indeed put a vail on his face, that the Israelites should not look stedfastly to the end of that which was passing away. But their minds were blinded, as is the case to this day; for the same vail abides upon them still, as often as they read the Old Testament; which vail is done away in Christ in whom it is fulfilled. But even to this day, when the books of Moses are read, the vail rests upon their heart, so that they cannot understand what is read. But it shall not always be thus, for when their heart shall turn to the Lord, the vail shall be taken away.\* Now the Lord is that Spirit, of which I spake (ver. 6) when I said that the letter killeth but the Spirit maketh alive (comp. 1 Cor. xv. 45); and where the Spirit of the Lord is, there is light and liberty.† And we all with unveiled face, reflecting as a glass the glory of the Lord which shines upon us, are transformed into the same image from one degree of glory to another even as by the Lord the Spirit.

**4 THEREFORE** seeing we have of God's great mercy been put in trust with the Gospel ministry, we bear up under our trials and faint not; but have rejected all base arts and false ways, not walking craftily, nor preaching the Gospel deceitfully, but by a plain setting forth of the truth recommending ourselves to every man's conscience as in the presence of the heart-searching God.

\* The allusion here is to Exod. xxxiv. 34. The Greek of the Septuagint runs thus:—'Ηνίκα δ' ἀν ἐσεπορεύετο Μωυσῆς ναυτὶ Κυρίου λαλεῖν ἀντῷ, περιηρέπετο τὸ κάλυμμα. Compare also ver. 7 with Exod. xxxiv. 29 in the Septuagint.<sup>9</sup>

† The Lord is the Spirit which pervades the Old Testament, though the Jews, in reading the Old Testament, saw the letter only, and not the Spirit, the vail being on their hearts.<sup>9</sup>

3 But if our Gospel be hid, it is hid to them that  
4 are lost: in whom the god of this world hath  
blinded the minds of them which believe not,  
lest the light of the glorious gospel of Christ,  
who is the image of God, should shine upon  
5 them. For we preach not ourselves, but Christ  
Jesus the Lord; and ourselves your servants for  
6 Jesus' sake. For God, who commanded the light  
to shine out of darkness, hath shined in our  
hearts, to give the light of the knowledge of the  
glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels,  
that the excellency of the power may be of God,  
8 and not of us. *We are* troubled on every side,  
yet not distressed; *we are* perplexed, but not in  
9 despair; persecuted, but not forsaken; cast down,  
10 but not destroyed; always bearing about in the  
body the dying of the Lord Jesus, that the life  
also of Jesus might be made man fest in our

3 But if our Gospel have a veil upon it, it is veiled to those who are in a lost and perishing  
 4 state ; whose unbelieving minds Satan, the god of this world, hath blinded, in order that the light of the glorious Gospel of Christ, who is the image \* of the invisible God, might not shine  
 5 upon them. For we seek not our own glory in preaching, but the glory of the Lord Jesus Christ, and are willing to be your servants in this  
 6 respect for Jesus' sake. For God who bade the light shine out of darkness hath shined into our hearts, that we, reflecting his light, might communicate to others the knowledge of God's glory as revealed in the face of Jesus Christ. (Comp. with iii. 7 the shining of Moses' face.)  
 7 But we have this treasure of light and glory in earthen vessels—in other words, we who preach the Gospel are frail and feeble men, that so the excellent power which goes forth with it may  
 8 plainly appear to be God's and not ours. We are pressed and afflicted on every side, yet not utterly straitened and disabled ; we are perplexed,  
 9 but not hopelessly perplexed. Persecuted but not forsaken, cast down but not destroyed ;  
 10 always bearing about with us in our body the dying of the Lord Jesus, suffering the same things which He also suffered (Phil. iii. 10), that the life and power also of Jesus, who sustains us in the midst of such heavy trials, might be made

\* There seems a peculiar energy in the word *εικων* here. The apostle seems to be glancing back to ver. 7, &c., of the former chapter, and contrasting the glory of Christ, who is the very image of God, with the faintly-reflected glory of Moses. Christians in ver. 18 are said to be transformed into the image of Christ, as Christ is the image of the Father. The whole passage from iii. 7 to iv. 6 is a very striking instance of the manner in which the apostle recurs again and again to one leading thought. °

11 body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.  
13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak ;  
14 knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present  
15 *us* with you. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not ; but though our outward man perish, yet the inward *man* is  
17 renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory ;  
18 while we look not at the things which are seen, but at the things which are not seen : for the things which are seen *are* temporal ; but the  
5 things which are not seen *are* eternal. For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the

- 11 manifest in our bodies. For we who yet live are always being delivered unto death for Jesus' sake, and counted as sheep for the slaughter, that being sustained under these trials without fainting, we may make it manifest that Jesus lives to strengthen and support his people.
- 12 So then death worketh in us, but life in you, who are made partakers of life spiritual and  
13 eternal by our ministry. We having the same spirit of faith with David in the 116th Psalm, where he says, I believed and therefore have I spoken, we, like him, believe, and therefore speak, and in spite of sufferings, persecution, and death,  
14 go on preaching the Gospel ; knowing that He who raised up the Lord Jesus from the dead, shall raise up us also by Jesus, and shall present  
15 us with you before the throne of God. For all our sufferings are for your sakes, in order that the grace which hath abounded by means of many, may cause the thanksgiving to abound to the glory of God.
- 16 For which cause we faint not, but though our body perishes, yet our soul gathers new strength  
17 day by day. For our light momentary affliction worketh out for us an eternal weight of glory  
18 which exceeds all comparison ; while we aim not at the things which are seen, but at the things which are not seen ; for the things which are seen are only for a season, but the things which  
5 are not seen are eternal. For we know that if our mortal body, which is only an earthly house, and, like a tent, soon to be taken down, were dissolved and laid in the dust, we have a glorious body in expectation, a building of God, an house not made with hands, eternal in the heavens.\*

\* That the apostle is here drawing a contrast, not between earth and heaven (as some suppose), but between our present

2 heavens. For in this we groan, earnestly desiring to be clothed upon with our house which  
3 is from heaven : if so be that being clothed we  
4 shall not be found naked. For we that are in  
*this* tabernacle do groan, being burdened : not  
for that we would be unclothed, but clothed  
upon, that mortality might be swallowed up of  
life.

5 Now he that hath wrought us for the selfsame  
thing *is* God, who also hath given unto us the

- 2 For in this we groan, longing to be clothed upon with our house which is from heaven—even that body like unto Christ's glorious body with which
- 3 He will invest us at his coming. (If so be that we shall indeed be clothed and not be found naked, being accepted of Him as true believers.)
- 4 For we who are yet in the body do groan, being burdened with manifold trials and infirmities (see Romans viii. 22—23); not for that we would be unclothed and stript of this body, but rather that we might be clothed upon and gloriously changed, that this corruptible might put on incorruption, and this mortal immortality (see 1 Cor. xv. 53), and so all that is subject to death might be swallowed up of life.
- 5 Now He who has wrought us to this same thing and taught us to long for the adoption, even the redemption of our body (see Rom. viii. 23), is no other than God, who has also given unto us his Spirit which is the pledge and earnest of our inheritance till the actual resurrection of the body. (See Eph. i. 13, 14, and

mortal body and our future immortal and glorious body seems plain from comparing the passage with 1 Cor. xv. 53, 54, where we have the very same expressions used, and also the swallowing up of death in victory, exactly answering to mortality being swallowed up of life. St. Peter also speaks of the body under the image of a tabernacle, and the author of the Book of Wisdom calls it the earthly tabernacle. (Wisd. ix. 15.) It is no sufficient objection to this that the wicked on this supposition are represented as naked, and therefore without bodies at the resurrection; for naked (ver. 3) does not mean absolutely naked, but only destitute of those glorified bodies like unto Christ's body. Neither is it a valid objection to this interpretation that the apostle seems to speak of this house from heaven being put on as soon as the earthly house is dissolved—for his faith leaps over the period intervening between death and the resurrection, and he speaks of it, as his manner is, as a thing done, because most sure and certain.

6 earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home  
7 in the body, we are absent from the Lord : (for  
8 we walk by faith, not by sight :) we are confident  
*I say*, and willing rather to be absent from the  
9 body, and to be present with the Lord. Where-  
fore we labour, that, whether present or absent,  
10 we may be accepted of him. For we must all  
appear before the judgment seat of Christ ; that  
every one may receive the things *done in his*  
body, according to that he hath done, whether *it be*  
good or bad.

11 Knowing therefore the terror of the Lord, we  
persuade men ; but we are made manifest unto  
God ; and I trust also are made manifest in your  
12 consciences. For we commend not ourselves  
again unto you, but give you occasion to glory  
on our behalf, that ye may have somewhat to  
*answer* them which glory in appearance, and not  
13 in heart. For whether we be beside ourselves,  
*it is* to God : or whether we be sober, *it is* for  
14 your cause. For the love of Christ constraineth  
us ; because we thus judge, that if one died for  
15 all, then were all dead : and *that* he died for all,

- 6 Rom. viii. 11.) Therefore we are always of good cheer and know that whilst we are present  
 7 in the body we are absent from the Lord (for we  
 8 walk by faith, not by sight). (See iv. 18). We are of good cheer, I say, in the prospect of death, and willing rather to be absent from the body, and so to be present with the Lord.  
 9 Wherefore we strive earnestly that whether present or absent, in the body or out of the body,  
 10 we may be well pleasing to Him. For we must all appear before the judgment seat of Christ, that every one may receive according to what he has done in this mortal life, whether it be good or bad.  
 11 Knowing therefore the terrible judgment of the Lord upon all the workers of iniquity, we persuade men to repent and believe the Gospel ; and with what fidelity we do this is known to  
 12 God, and, I trust, to your consciences. And this we say not in order to commend ourselves again unto you (as some may lay to our charge), but we give you occasion to glory in us as the apostles of Christ, and to defend us against those who glory in outward appearance, while in heart they  
 13 are far from being what they profess. For whether we be counted beside ourselves (Mark iii. 21), and carried beyond all due bounds, it is to God (2 Sam. vi. 21), it is a zeal for his glory which urges us on ; or whether we be thought sober-minded (xi. 16), as in truth we are, it is for your sakes that we so seriously and laboriously discharge our ministry. For the love of Christ (*i.e.*, Christ's love to us) constraineth us, judging as we do, that if one died for all, then  
 14 15 all were dead : \* and that He died for all in

\* ὡς πάντων ἀπολομένων φησίν· ὃν γὰρ ἄν, ἐι μή πάντες ἀπέθανον, ὑπὲρ πάντων ἀπέθανε.—*Chrysostom.*

that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him*  
 17 no more. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away;  
 18 behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the  
 19 ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you*  
 21 in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

6 WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of

order that they who live through Him should not any longer live to themselves, but willingly spend and be spent for Him who in their behalf died and rose again. (See Rom. xii. 1, and xiv. 7, 8.)

- 16 Wherefore from henceforth we regard no man after the flesh, we make no distinction between Jew and Gentile, we are not actuated by worldly motives ; yea, though we have regarded Christ in this manner, looking for a temporal king and earthly advancement, yet now henceforth we
- 17 know Him so no more. And this is not peculiar to us ; it is the common experience of all believers ; for if any man be in Christ and truly united to Him, he is a new creature—he has new views, hopes, and desires, new affections and purposes, new motives and principles of action ; in short old things have passed away and behold
- 18 all things are become new to him. And all these things are wrought in us by God (v. 5), who hath reconciled us unto himself by Jesus Christ, and hath given unto us apostles the ministry of
- 19 reconciliation ; namely, that God in and by Jesus Christ reconciled the world unto himself, not reckoning their sins unto them, and hath entrusted to us the preaching of the Gospel.
- 20 So that we and all who shall succeed us in preaching the word of reconciliation, are to be looked upon as Christ's ambassadors. We speak in his name. We beseech you in the name of God and in the person of Christ to be reconciled
- 21 to God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.
- 6 WE then, as labourers together with God (1 Cor. iii. 2), beseech you that ye receive not the grace of God, as declared in the Gospel, in

2 God in vain. (For he saith, I have heard thee  
in a time accepted, and in the day of salvation  
have I succoured thee: behold, now *is* the  
accepted time; behold, now *is* the day of salva-  
3 tion.) Giving no offence in any thing, that the  
4 ministry be not blamed: but in all *things* ap-  
proving ourselves as the ministers of God, in  
much patience, in afflictions, in necessities, in  
5 distresses, in stripes, in imprisonments, in tu-  
6 mults, in labours, in watchings, in fastings; by  
purity, by knowledge, by longsuffering, by  
kindness, by the Holy Ghost, by love unfeigned,  
7 by the word of truth, by the power of God, by  
the armour of righteousness on the right hand  
8 and on the left, by honour and dishonour, by  
evil report and good report: as deceivers, and  
9 *yet* true; as unknown, and *yet* well known; as  
dying, and, behold, we live; as chastened, and  
10 not killed; as sorrowful, yet alway rejoicing; as  
poor, yet making many rich; as having nothing,  
and *yet* possessing all things.

11 O ye Corinthians, our mouth is open unto you,  
12 our heart is enlarged. Ye are not straitened in  
us, but ye are straitened in your own bowels.

- 2 vain. For, speaking to his Son, He saith in the prophet, "In an acceptable time have I heard thee, and in a day of salvation have I helped thee." (Isaiah xlix. 8.) Behold, now is the favoured time there spoken of; behold, now is the very day of salvation to which the prophet  
 3 alludes. Lose not the golden opportunity. This we urge upon you, giving no offence in anything that the ministry may not on our account be  
 4 blamed; but in everything approving ourselves as ministers of God by much patience in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by purity, by knowledge, by long-suffering under injuries, by kindness, by the  
 7 fruits of the Holy Spirit, by love unfeigned. By the word of truth (see ii. 17, and iv. 2), by the power of God (1 Cor. ii. 4), by the arms of righteousness in the right hand and in the left (viz., the sword of the Spirit and the shield of  
 8 faith). Through glory and shame, through evil report and good report; counted by many as  
 9 deceivers, and yet faithful and true; as unknown, and yet to multitudes well known; as dying, and wonderful to say we live; as chastened sore, but not given over unto death (Psalm cxviii. 18);  
 10 as sorrowful through manifold temptations and sufferings, yet alway rejoicing in the consolations of God; as poor in this world, yet making many rich for life eternal; as having nothing, and yet indeed possessing all things.  
 11 O ye Corinthians, we speak freely to you (vii. 4) out of the abundance of our hearts which are enlarged towards you with the greatest  
 12 affection. Ye are not straitened in us but in your own hearts, which are cramped by unkind

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- 13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.
- 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.
- 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, and will be a Father unto you, and ye shall be my sons
- 7 and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die  
4 and live with *you*. Great *is* my boldness of speech toward you, great *is* my glorying of you:

- 13 and groundless suspicions. Oh that your hearts were as open to us (I speak as unto my dear children) as ours are to you. Do give us this recompense of our love.
- 14 Be ye not unequally yoked together either in marriage or friendship with unbelievers; for what union hath righteousness with unrighteousness? and what communion can there be between
- 15 the children of light and of darkness? And what concord is there or can there be between Christ and Belial? or what share hath a believer
- 16 with an unbeliever? And what agreement hath the temple of God with idols? For ye Christians are the temple of the living God; as God himself hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. (See Exod. xxix. 45, 46; Lev. xxvi. 11, 12; Jer. xxxii. 39—41.) Wherefore come out from among them and be ye separate from the heathen, saith the Lord, and touch not anything idolatrous or unclean, and I will receive
- 18 you into my favour, and will be a Father unto you, and ye shall be my sons and daughters,
- 7 saith the Lord Almighty. Having therefore these promises, beloved, let us walk worthy of our relation to God, and cleanse ourselves from all impurity both of body and mind, striving after perfect holiness in the fear of God.
- 2 Receive me as one who has done nothing to forfeit your affection and esteem: I have spoiled no man, I have defrauded no man, I have coveted no man's silver or gold. (See Acts xx. 33, and 3 1 Sam. xii. 3.) I say not this to condemn you, or to reflect upon your want of care for me; for, as I have said before, my love to you is so great,
- 4 that I could live and die with you. Great is my freedom of speech towards you, great is my

I am filled with comfort, I am exceeding joyful  
in all our tribulation.

- 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.
- 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;
- 7 and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced
- 8 the more. For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you
- 9 sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive
- 10 damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.
- 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you! yea, *what* clearing of yourselves! yea, *what* indignation! yea, *what* fear! yea, *what* vehement desire! yea, *what* zeal! yea, *what*

glorying of you to others. I am filled with comfort, and, in the midst of all my tribulations, my heart overflows with joy, as often as I think of the happy change which has taken place among you.

- 5 For when I came to Macedonia I had no rest, but was beset with trouble on every side; from without I met with opposition and persecution, while within there were many fears about you.
- 6 But God, whose gracious property it is to comfort them that are cast down, comforted me by
- 7 the coming of Titus. And not merely by his coming, but by the consolation he had among you, and the tidings he brought me of your earnest longing after me (*i.e.*, desire of having me among you), your sorrow for what was past, and your zeal in my behalf (*i.e.*, in defending me against those who opposed, or calumniated me),
- 8 so that I was overjoyed. For though I made you sad with the letter of reproof I sent you, I do not regret it, though for a moment I did regret it, and my heart misgave me, not knowing what effect it might have upon you: for I perceive that the same letter made you sad, though
- 9 but for a short time. Now I rejoice, not that you were made sad, but that your sadness led to repentance: for you were made sad after a godly manner, so that you received no injury from my
- 10 letter at all. For godly sadness worketh repentance unto salvation, such repentance as you will never regret, whereas worldly sadness worketh death.
- 11 For, behold, this very fact that you were sad after a godly sort, what earnestness it wrought in you to purge out the leaven of wickedness; yea, what clearing of yourselves from all participation of the guilt; yea, what indignation

revenge! In all *things* ye have approved yourselves  
12 to be clear in this matter. Wherefore, though  
I wrote unto you, *I did it* not for his cause that  
had done the wrong, nor for his cause that  
suffered wrong, but that our care for you in the  
sight of God might appear unto you.

13 Therefore we were comforted in your comfort ;  
yea, and exceedingly the more joyed we for the  
joy of Titus, because his spirit was refreshed by  
14 you all. For if I have boasted any thing to him  
of you, I am not ashamed ; but as we spake all  
things to you in truth, even so our boasting,  
which *I made* before Titus, is found a truth.  
15 And his inward affection is more abundant to-

- against yourselves that you ever connived at such evils ; yea, what fear of God's judgments ; yea, what earnest desire of his returning favour ; yea, what zeal towards God ; yea, what just revenge on the offender ; in all things you have approved yourselves to be now clear in the
- 12 matter.\* Wherefore though I wrote sharply unto you (1 Cor. v.), it was not so much for his sake who had done the wrong, nor for his sake who had suffered it, but chiefly that the earnest care which we have for you might be made manifest unto you before God.
- 13 Therefore I was comforted in your comfort, and I rejoiced much more exceedingly in the joy of Titus, because his spirit was refreshed by
- 14 you all. For if I have boasted to him about you in any respect, I have no cause to be ashamed of it ; but as we spoke all things in truth to you, so also our boasting of you before Titus is found a truth, and all our favourable hopes of you are
- 15 realized. And his inward affection is very abun-

\* Note—the apostle is here referring to their repentance as a church for the great sin referred to 1 Cor. v. of having permitted the incestuous person to go unrebuked. To this sense I have confined myself in the paraphrase. But he expressed himself, and perhaps designedly, in language equally applicable to the case of individuals among them who had repented of their personal sins. Applying the verse to them, the paraphrase may run as follows : “ For, behold, this very fact of your having sorrowed after a godly sort what carefulness did it work in you to correct and amend what had been amiss ; yea, what clearing of yourselves from all connexion with sin ; yea, what indignation against yourselves for the unworthy part you had acted ; yea, what fear of God's judgments ; yea, what earnest desire to be holy in all manner of conversation ; yea, what zeal for God's glory ; yea, what revenge against your sins and against yourselves for having yielded to them ; so that in everything you have given ample proof of repentance and that you are now clear in this matter.”

ward you, whilst he remembereth the obedience  
of you all, how with fear and trembling ye  
16 received him. I rejoice therefore that I have  
confidence in you in all *things*.

8 MOREOVER, brethren, we do you to wit  
of the grace of God bestowed on the churches of  
2 Macedonia: how that in a great trial of affliction  
the abundance of their joy and their deep po-  
verty abounded unto the riches of their liberality.  
3 For to *their* power I bear record, yea, and beyond  
*their* power *they were* willing of themselves:  
4 praying us with much intreaty that we would  
receive the gift, and *take upon us* the fellowship  
5 of the ministering to the saints. And *this they*  
*did*, not as we hoped, but first gave their own  
selves to the Lord, and unto us by the will  
6 of God. Insomuch that we desired Titus, that  
as he had begun, so he would also finish in  
you the same grace [*or, gift*] also.

7 Therefore as ye abound in *every thing*, *in* faith,  
and utterance, and knowledge, and *in* all dili-  
gence, and *in* your love to us, *see* that ye abound  
8 in this grace also. I speak not by command-  
ment, but by occasion of the forwardness of  
others, and to prove the sincerity of your love.  
9 For ye know the grace of our Lord Jesus Christ,  
that, though he was rich, yet for your sakes  
he became poor, that ye through his poverty  
10 might be rich. And herein I give *my* advice:  
for this is expedient for you, who have begun  
before, not only to do, but also to be forward a  
11 year ago. Now therefore perform the doing of  
*it*; that as *there was* a readiness to will, so *there*

dant towards you, while he remembers the obedience of you all, how with fear and trembling  
16 you received him as my messenger. I rejoice that I have now confidence in you in all things.

8   MOREOVER, brethren, we would have you know the grace which God has given to the  
2 churches of Macedonia; that in a great trial of affliction their inward peace and joy abounded, and so did the riches of their liberality abound,  
3 notwithstanding their deep poverty. For to their power (I bear witness) yea, and beyond their power they were forward of themselves,  
4 and besought us with much importunity to receive the gift for the poor saints at Jerusalem,  
5 and to undertake the distribution of it. And this not merely as we looked for, but far beyond our expectation; for they first gave themselves to the Lord, and to us to dispose of them and  
6 and their offerings according to his will. Inasmuch that we desired Titus that as he had begun, so he would also finish among you the same good work.

7   Therefore as ye abound in every other grace, in faith and utterance and knowledge and all diligence, and in your love to us, be careful to abound in this grace also of ministering to the  
8 saints. I speak not by way of command, but take occasion by the forwardness of others to make trial of the sincerity of your love also.  
9 For ye know the grace of our Lord Jesus Christ, that, though He was rich, He made Himself poor for your sakes, that ye through his poverty  
10 might be rich. And herein I give you my opinion; for the course I recommend is only becoming your character, seeing you began a year ago not only to do, but to be forward to do.  
11 Now therefore complete the doing of it, that as there was a readiness to will, so there may be a

may be a performance also out of that which ye  
12 have. For if there be first a willing mind, *it is*  
accepted according to that a man hath, *and not*  
13 according to that he hath not. For *I mean* not  
14 that other men be eased, and ye burdened: but  
by an equality, *that* now at this time your abun-  
dence *may be a supply* for their want, that their  
abundance also *may be a supply* for your want:  
15 that there may be equality: as it is written, He  
that *had gathered* much had nothing over; and he  
that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same  
earnest care into the heart of Titus for you.  
17 For indeed he accepted the exhortation; but  
being more forward, of his own accord he went  
18 unto you. And we have sent with him the  
brother, whose praise *is* in the gospel throughout  
19 all the churches; and not *that* only, but who was  
also chosen of the churches to travel with us with  
this grace, [*or, gift,*] which is administered by  
us to the glory of the same Lord, and *declaration*  
20 of your ready mind: avoiding this, that no man  
should blame us in this abundance which is ad-  
21 ministered by us: providing for honest things,  
not only in the sight of the Lord, but also in the  
22 sight of men. And we have sent with them our  
brother, whom we have oftentimes proved dili-  
gent in many things, but now much more dili-  
gent, upon the great confidence which *I have* in  
23 you. Whether *any do inquire* of Titus, *he is*  
my partner and fellowhelper concerning you: or  
our brethren *be inquired of, they are* the messen-

readiness to complete this charitable work out of  
 12 that which you have. For if there be a ready  
 mind, according to that which a man hath he  
 is accepted, not according to that which he hath  
 13 not. For I mean not that others should be  
 relieved and you distressed, but that you should  
 14 mutually exchange kind offices ; and that there  
 should be an equality—that your abundance may  
 be a supply for their want, and that, if need so  
 require, their abundance may be a supply for  
 15 your want, that there may be an equality. As  
 it is written concerning the manna, He that had  
 much had nothing over, and he that had little  
 had no lack. (Exod. xvi. 18.)

16 But thanks be to God who put into the heart  
 of Titus the same earnest care for you which I  
 17 feel myself; for he not only accepted my ex-  
 hortation to finish among you the good work  
 he had begun (v. 6), but being very earnest in  
 the matter, he set off to you of his own accord.  
 18 And we have sent with him the brother whose  
 19 praise in the Gospel is in all the churches ; \* and  
 not that only, but who was also chosen of the  
 churches to accompany us to Jerusalem with this  
 collection which we have taken charge of to the  
 glory of the Lord Himself and a proof of your ready  
 20 mind ; carefully guarding against all blame and all  
 suspicion in the distribution of so large a sum.  
 21 And thus providing for my credit and integrity  
 not only in the sight of the Lord, but also in the  
 22 sight of men. And we have sent with them our  
 brother, of whose earnest zeal in many things we  
 have had frequent experience and who will now  
 be more earnest than ever from the great confi-  
 23 dence which he knows I have in you. If any  
 inquire concerning Titus, he is my partner and  
 fellow-labourer to you-ward ; or if our two

\* Probably St. Luke. See Collect for St. Luke's-day.

gers of the churches, *and* the glory of Christ.  
**24** Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

**9** FOR as touching the ministering to the saints, it is superfluous for me to write to you : for I **2** know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago : and your zeal hath pro-  
**3** voked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this **4** behalf ; that, as I said, ye may be ready : lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident **5** boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of bounty*, and not as *of covetousness*.

**6** But this *I say*, He which soweth sparingly shall reap also sparingly ; and he which soweth **7** bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give* ; not grudgingly, or of necessity : for **8** God loveth a cheerful giver. And God *is* able to make all grace abound toward you ; that ye, always having all sufficiency in all *things*, may **9** abound to every good work : (as it is written, He hath dispersed abroad ; he hath given to the **10** poor : his righteousness remaineth for ever. Now

brethren who accompany him be inquired of, they are the messengers selected by the churches to convey their gifts, and an ornament to their  
24 Christian profession. Wherefore give them full proof of your love in the sight of all the churches, and justify our boasting concerning you.

9 NOW concerning the ministering to the poor saints at Jerusalem, it is needless for me to write  
2 to you: for I know your readiness in this matter; for which I boast of you to the Macedonians, that Achaia was prepared with a contribution a year ago: and the emulation which  
3 your example has stirred up has roused and excited very many. Yet have I sent the brethren, lest this should prove an empty boast of  
4 ours; that, as I said, ye may be prepared. Lest if any Macedonians happen to come with me to Corinth and find you unprepared, we (not to say, you) should be ashamed of this same confident  
5 boasting. I therefore thought it necessary to request the brethren that they would go before unto you and get ready beforehand your bounty, of which notice has already been given, that the same might be ready as a free gift, and not as if it were extorted.

6 But this remember, that he who soweth sparingly shall reap also sparingly, and he who soweth bountifully shall also reap bountifully.

7 Let every man give according as he purposeth in his heart: not grudgingly or by constraint, but with hearty good will; for God loveth a cheerful  
8 giver. And God is able to make all grace abound towards you, that you always having all sufficiency in all things, may abound in all good  
9 works. As it is written of the good and liberal man, He hath dispersed, he hath given to the poor, his righteousness endureth for ever. (Ps.  
10 cxii. 9.) Now may He that supplieth seed to

**250 2 CORINTHIANS IX. 11—15; X. 1—4.**

he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your  
11 righteousness;) being enriched in every thing to all bountifulness, which causeth through us  
12 thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanks-  
13 givings unto God ; whiles by the experiment of this ministration they glorify God for your pro- fessed subjection unto the Gospel of Christ, and for *your* liberal distribution unto them, and  
14 unto all *men* ; and by their prayer for you, which long after you for the exceeding grace of God in  
15 you. Thanks *be* unto God for his unspeakable gift.

**10** NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence [*or*, in outward appearance] *am* base among you, but being absent am bold toward you :  
2 but I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us  
3 as if we walked according to the flesh. For though we walk in the flesh, we do not war after  
4 the flesh : (for the weapons of our warfare *are* not carnal, but mighty through God to the

the sower both supply bread for your food, and multiply your seed sown, and increase your  
 11 righteous fruits. And I heartily pray that you may be enriched in every thing to every liberal purpose, which causes through us, the dispensers of your bounty, thanksgiving to God.  
 12 For the distribution of this relief not only supplies the wants of the poor saints ; but gives abundant occasion for many thanksgivings to  
 13 God. While by the proof of your love, which this distribution affords, they glorify God for your confessed subjection to the Gospel of Christ, and for your liberal distribution of your  
 14 goods to them and to all those in need : and by their prayer to God for you they express the greatest love towards you on account of the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.

**10** NOW I, the same Paul who (as some say) am humble enough among you, and mean in my personal appearance,\* when present, but bold and overbearing when absent, beseech you by the meekness and gentleness of Christ (Matt. 2 xi. 29); I beseech you that I may not be bold when I am present, as I confidently reckon that I shall be bold against some who account of us as if we walked after the flesh, and were actuated  
 3 by carnal and worldly principles. But this is altogether false ; for though we walk in the flesh, as far as living in mortal bodies is concerned, we do not carry on our Christian warfare after the  
 4 flesh, *i.e.*, in a carnal manner. For the weapons of our warfare are not carnal, but exceedingly mighty † to the pulling down of the strongholds

\* καπά τρέσωπον. Compare verses 7, 10, and 12.

† ουντα τῷ Θεῷ may be thus translated, after the Hebrew idiom, as αστειος τῷ Θεῷ (Acts vii. 20) is translated “ exceeding fair.”<sup>o</sup>

5 pulling down of strong holds:) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of  
6 Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that as he *is* Christ's, even so *are* we Christ's.  
8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should  
9 not be ashamed: that I may not seem as if I  
10 would terrify you by letters. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible:  
11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that command themselves: but they measuring themselves by themselves, and comparing themselves among  
13 themselves, are not wise. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

- 5 of sin and Satan in the human heart. With these spiritual weapons we bring down subtle reasonings and every proud idea that exalts itself against the knowledge of God, and bring every thought into captivity to the obedience of Christ ;  
6 and are ready at the same time to punish all disobedience when your obedience is completed, and the well-disposed among you have returned to their duty.  
7 Do you judge of men by their outward appearance ? If any one is confident in himself that he is Christ's (see 1 Cor. xiv. 37), let him on the other hand bethink himself of this, that as he is Christ's, so also am I Christ's,  
8 and have given ample proof of it. For if I should magnify my office and speak in still stronger language of the authority which the Lord Jesus hath given me for your edification, and not for your destruction, I should have no  
9 cause to blush. And this I say that I may not seem as if I would frighten you by my letters,  
10 threatening more than I can perform. For I know that there are those among you who insinuate that though my letters are weighty and powerful, my personal appearance is weak and  
11 my speech contemptible. But let such an one be well assured that such as I am in word by letters when absent, such shall I be in act and deed when present.  
12 For I dare not rank or compare myself with some who speak of themselves in very high terms ; for they, taking their own measure of themselves, and comparing themselves with themselves, are not wise. But I will not boast myself of things not measured out to me, but will proceed according to the measure of the rule which God has allotted me—a measure which I rejoice

254 2 CORINTHIANS x. 14—18; xi. 1—4.

- 14 For we stretch not ourselves beyond *our measure*,  
as though we reached not unto you: for we are  
come as far as to you also in *preaching* the  
15 gospel of Christ: not boasting of things without  
*our measure*, *that is*, of other men's labours; but  
having hope, when your faith is increased, that  
we shall be enlarged by you according to our  
16 rule abundantly, to preach the gospel in the  
*regions* beyond you, *and* not to boast in another  
man's line of things made ready to our hand.  
17 But he that glorieth, let him glory in the Lord.  
18 For not he that commendeth himself is approved,  
but whom the Lord commendeth.

11 WOULD to God ye could bear with me a  
little in *my* folly: and indeed bear [*or*, ye do  
2 bear] with me. For I am jealous over you with  
godly jealousy: for I have espoused you to one  
husband, that I may present *you as* a chaste  
3 virgin to Christ. But I fear, lest by any means,  
as the serpent beguiled Eve through his subtilty,  
so your minds should be corrupted from the  
4 simplicity that is in Christ. For if he that

- 14 to say reaches even unto you. For I do not stretch myself beyond my measure, as if I did not yet extend to you: but preaching the Gospel of Christ in regular order, and missing no countries in my way, I have at length reached even unto  
 15 you at Corinth. Not boasting of things beyond my proper measure, or intruding into other men's labours; but having hope that when your faith is sufficiently increased and matured, my bounds will be so abundantly enlarged by you, according  
 16 to my constant rule of proceeding, that I may preach the Gospel in the regions beyond you, and not take glory to myself in another man's sphere of labour of things prepared to my hand.  
 17 But he that glorieth, let him glory in the Lord.  
 18 For not he who commendeth himself is proved to be a teacher sent from God, but whom the Lord commendeth.
- 11 WOULD ye could bear with me a little in my folly,\* and indeed do bear with me. For I am  
 2 jealous over you with a godly jealousy: and well I may be; for by converting you to the Christian faith I have betrothed you to one husband, even Christ, to whom I hope to present you as a bride adorned for her husband. (Rev. xxi. 2.)  
 3 But I am afraid lest by some means, as the devil beguiled Eve through his subtlety, so your minds should be debauched from the single and undivided love you ought to entertain towards  
 4 Christ. For if he that cometh to supplant me

\* To praise ourselves is commonly an act of *folly*. But St. Paul was compelled to maintain his apostolical authority against the false teachers at Corinth, who had sought to lower his credit in that church and to supplant him in their affections. He speaks in his own praise however very sparingly and most unwillingly, and all through the chapter speaks of it as a piece of folly he would gladly have dispensed with, but which was extorted from him by the necessity of the case.

cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him [or, with me].

5 For I suppose I was not a whit behind the  
6 very chiefest apostles. But though I be rude in  
speech, yet not in knowledge ; but we have been  
throughly made manifest among you in all  
7 things. Have I committed an offence in abasing  
myself that ye might be exalted, because I have  
8 preached to you the gospel of God freely ? I  
robbed other churches, taking wages of them, to  
9 do you service. And when I was present with  
you, and wanted, I was chargeable to no man ; for  
that which was lacking to me the brethren which  
came from Macedonia supplied ; and in all things  
I have kept myself from being burdensome unto  
10 you, and so will I keep myself. As the truth of  
Christ is in me, no man shall stop me of this  
11 boasting in the regions of Achaia. Wherefore ?  
12 because I love you not ? God knoweth. But  
what I do, that I will do, that I may cut  
off occasion from them which desire occasion ;  
that wherein they glory, they may be found even  
as we.

preacheth another Saviour whom I have not preached, or if you receive at his hands more excellent gifts of the Spirit, or another and a better Gospel than I have brought you, you might well bear with him and welcome him. But you know it is not so.

5 For I reckon that I am in nothing behind the  
 6 very chiefest apostles of Christ.\* For though I  
     am homely in speech, yet am I not wanting in  
     knowledge, but in all such respects you have had  
 7 ample proof of my qualifications. Have I com-  
     mitted an offence in humbling myself for your  
     benefit and exaltation because I have preached  
 8 the Gospel of God to you free of cost? Other  
     churches I stripped, taking wages of them that I  
 9 might minister among you. And when I was  
     present with you and in want, I was chargeable  
     to no man among you, but received the supply of  
     my needs from the brethren who came from  
     Macedonia (see Philip. iv. 15); and in every-  
     thing I have kept, and will still keep myself  
 10 from being burdensome to you. As the truth of  
     Christ is in me, no man shall hinder me of this  
 11 boast in the regions of Achaia. Wherefore do I  
     say this? Is it because I love you not? God  
 12 knoweth how false would be such a charge! But  
     what I do, that I will continue to do, that I may  
     cut off all occasion from those who desire  
     occasion to exalt themselves at my expense, that  
     wherein they boast of preaching the Gospel  
     without charge,† they may be found even as I,  
     and have no superiority.

\* Still less did he come behind the false teachers at Corinth and elsewhere.

† But whatever they might boast upon this head, there was no foundation for it. See 1 Cor. ix. 12, and ver. 20 of this chapter.

13 For such *are* false apostles, deceitful workers,  
transforming themselves into the apostles of  
14 Christ. And no marvel; for Satan himself is  
15 transformed into an angel of light. Therefore  
*it is* no great thing if his ministers also be trans-  
formed as the ministers of righteousness; whose  
end shall be according to their works.

16 I say again, Let no man think me a fool; if  
otherwise, yet as a fool receive me, that I may  
17 boast myself a little. That which I speak, I  
speak *it* not after the Lord, but as it were  
18 foolishly, in this confidence of boasting. Seeing  
that many glory after the flesh, I will glory also.  
19 For ye suffer fools gladly, seeing ye *yourselves*  
20 are wise. For ye suffer, if a man bring you into  
bondage, if a man devour *you*, if a man take *of*  
*you*, if a man exalt himself, if a man smite you  
21 on the face. I speak as concerning reproach, as  
though we had been weak. Howbeit wherein-  
soever any is bold, (I speak foolishly,) I am bold  
22 also. Are they Hebrews? so *am* I. Are they  
Israelites? so *am* I. Are they the seed of  
23 Abraham? so *am* I. Are they ministers of  
Christ? (I speak as a fool) I *am* more; in labours

- 13 For these are false apostles, deceitful workmen,  
 putting on the very appearance of apostles of  
 14 Christ. And no wonder; for Satan himself  
 puts on the appearance of an angel of light.  
 15 It is no great thing therefore if his ministers put  
 on the appearance of ministers of righteousness;  
 whose end shall be not according to their pre-  
 tences, but according to their works.  
 16 I say again, let no one count me a fool because  
 I speak in my own praise; but if otherwise,  
 even as a fool receive me, that I also may boast  
 17 a little. That which I say, I say not by com-  
 mand of the Lord, but, if you will have it so,  
 18 foolishly in this same confident boasting. Since  
 many boast according to the flesh, and glory in  
 19 external distinctions, I too will boast. For ye  
 gladly bear with fools, being yourselves wise.  
 20 For you bear it, if a man enslave you, if a man  
 devour you, if a man take of you, if a man exalt  
 himself above you, if a man smite you on the  
 21 face.\* I speak with respect to the reproach  
 they have cast upon me as if I had been without  
 power, and inferior to the other apostles. (See  
 x. 8—10; xi. 5; xiii. 2, 3.) Howbeit wherein-  
 soever any is bold (I speak in my foolish way of  
 boasting), bold am I also. “For I am not a  
 22 whit behind the very chiefest apostles.” Are  
 they Hebrews? so am I. (See Phil. iii. 5.)  
 Are they Israelites? so am I. Are they of the  
 seed of Abraham? so am I. (John viii. 33.)  
 23 Are they ministers of Christ? I confess I speak  
 foolishly, but I am more; in labours more

\* These two verses (19, 20) are evidently ironical, and are most probably directed against the false teacher at Corinth who by flattery had gained such an influence over them that they submitted tamely to all his insolence, oppression, and covetous demands.

more abundant, in stripes above measure, in  
 24 prisons more frequent, in deaths oft. Of the  
     Jews five times received I forty *stripes* save one,  
 25 thrice was I beaten with rods, once was I stoned,  
     thrice I suffered shipwreck, a night and a day  
 26 I have been in the deep ; *in* journeyings often,  
     *in* perils of waters, *in* perils of robbers, *in* perils  
     by *mine own* countrymen, *in* perils by the heathen,  
     *in* perils in the city, *in* perils in the wilderness,  
     *in* perils in the sea, *in* perils among false brethren ;  
 27 in weariness and painfulness, in watchings often,  
     in hunger and thirst, in fastings often, in cold  
 28 and nakedness. Beside those things that are  
 29 without, that which cometh upon me daily, the  
     care of all the churches. Who is weak, and I am  
     not weak ? who is offended, and I burn not ?

30 If I must needs glory, I will glory of the  
 31 things which concern mine infirmities. The  
     God and Father of our Lord Jesus Christ, which  
     is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the  
     king kept the city of the Damascenes with a  
 33 garrison, desirous to apprehend me : and through  
     a window in a basket was I let down by the wall,  
     and escaped his hands.

**12** IT is not expedient for me doubtless to glory.  
     I will come [For I will come] to visions and  
     revelations of the Lord.

**2** I knew a man in Christ above fourteen years

- abundant, with stripes more familiar ; in prisons  
 24 more frequent, in deaths often. Of the Jews  
   five times I received nine and thirty stripes ; the  
   greatest number which it is usual to inflict.  
 25 Thrice was I beaten with rods, once was I stoned  
   and left for dead (Acts xiv. 19), thrice I was  
   shipwrecked, and on one occasion I buffeted with  
 26 the waves for a day and a night. In journeyings  
   often, in perils by rivers, in perils from robbers,  
   in perils from mine own countrymen, in perils  
   from the heathen, in perils in the city, in perils  
   in the desert, in perils at sea, in perils amongst  
 27 false brethren : in labour and toil, in watchings  
   often, in hunger and thirst, in fastings often, in  
 28 cold and nakedness. Besides the troubles from  
   without, that inward anxiety which comes upon  
 29 me daily, the care of all the churches. Who is  
   weak, and I do not sympathize in his weakness ?  
   who is scandalized in his Christian course, and I  
   am not on fire ? \*
- 30 If I am compelled to boast, I will boast of my  
 31 weakness. The God and Father of our Lord  
   Jesus Christ, who is blessed for evermore, knoweth  
   that I lie not.
- 32 And to mention one more peril, in Damascus  
   the governor under Aretas the king kept the city  
   of the Damascenes with a garrison, wishing to  
 33 apprehend me. And I was let down over the  
   wall in a basket through a window, and so  
   escaped his hands.
- 12 TO boast indeed does not become me ; yet I  
   will proceed to visions and revelations of the  
   Lord.
- 2 I know a Christian man who about fourteen years

\* Either with zeal to recover him, or with indignation  
   against those who caused him to fall, or shame at the injury  
   sustained by the church.

ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third  
3 heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God  
4 knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful [*or, possible*] for a man to utter.

5 Of such an one will I glory: yet of myself I  
6 will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted  
8 above measure. For this thing I besought the  
9 Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest  
10 upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

- ago, was caught up into the third heaven : whether he was taken up in the body, or whether in the spirit only, God knows—I know not.
- 3 And I know that such a man (but whether he was in the body, or out of the body, I repeat
- 4 it, I cannot tell, God alone knoweth) was caught up into the Paradise of God (Rev. ii. 7), and there heard words which it is out of the power of man to utter.
- 5 Of such an one will I boast ; yet of myself I will not boast, save of my trials and weaknesses.
- 6 (See 9, 10.) Yet, if I had a mind to boast, I should not expose my folly ; for I will speak nothing but the truth. But I forbear, lest any one should think of me above that which he sees me to be, or hears of me.
- 7 And that I might not be too much lifted up by reason of these exceeding great and surpassing revelations, there was given me a thorn in the flesh, an angel of Satan to buffet me, lest other-
- 8 wise I might be too much lifted up. So painful and distressing was this trial that I thrice besought the Lord that it might depart from me.
- 9 And He said unto me, Be content, my grace is sufficient for thy support : for my strength is perfected in weakness. (Psalm viii. 2 ; 1 Cor. i. 27—29.) Most gladly therefore will I rather boast of my weaknesses than have them removed, that the strength of Christ may abide upon me, and his glory be promoted by the very feebleness of the
- 10 instrument He employs. Wherefore I am well pleased with weaknesses (1 Pet. iv. 14 ; James i. 2 ; Rom. v. 3), with insults, with necessities, with persecutions, with distresses for Christ's sake : for when I am weak, and to all appearance without power, then am I strong, and can do all things through Christ who strengtheneth me.

11 I am become a fool in glorying ; ye have compelled me : for I ought to have been commended of you ; for in nothing am I behind the very  
12 chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty  
13 deeds. For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you ? forgive me this wrong.

14 Behold, the third time I am ready to come to you ; and I will not be burdensome to you ; for I seek not yours, but you : for the children ought not to lay up for the parents, but the  
15 parents for the children. And I will very gladly spend and be spent for you [your souls] ; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you : nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I  
17 sent unto you ? I desired Titus, and with him I sent a brother. Did Titus make a gain of you ? Walked we not in the same spirit ?  
18 walked we not in the same steps ?

19 Again, think ye that we excuse ourselves unto you ? We speak before God in Christ : but we do all things, dearly beloved, for your edifying.

- 11 I am become foolish in thus boasting, but indeed you have forced me to it: for I ought to have been commended by you (v. 11, 12), since in nothing am I behind the very chiefest apostles,
- 12 though in myself I am nothing. Surely I gave proof enough of my apostleship by the signs and wonders, and mighty deeds which with all patience
- 13 I wrought among you. For in what respect did you come short of other churches (1 Cor. i. 5—7) unless it be that I myself did not burden you by taking maintenance, but preached to you the Gospel of God freely? If this be a wrong, forgive me. (See xi. 7—12.)
- 14 Behold, for the third time I am ready to come to you, and I will not be a burden to you; for it is not yours I seek, but you—not your silver and gold, but yourselves, your precious souls. You are my spiritual children, and the children ought not to lay up for the parents, but the parents for the children. And I will very gladly act on this principle and spend and be expended for you, even though the more abundantly I love you, the less I am loved. (vi. 12, 13.)
- 16 But be it so that I did not burden you; yet, (say some) like a crafty man, I caught you with guile, receiving by proxy that which I refused in person. I appeal to you whether I made a gain of you by any of those whom I sent unto you?
- 17 I sent Titus and with him a brother. Tell me, did Titus take advantage of you, or receive anything at your hands? You know he did not, but that we walked in the same spirit and in the same steps.
- 19 Again, do you think we make our defence before you, as if you were our judges? No, we speak as Christians in the presence of God: but we say all these things, dearly

266 2 CORINTHIANS XII. 20—21; XIII. 1—5.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings,  
21 whisperings, swellings, tumults: *and* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

13 THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall  
2 every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other,  
3 that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.  
4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, [*or*, with him,] but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the

beloved, and enter into these explanations for your edification, and to bring you to a right  
20 mind. For I fear lest when I come I shall not find you such as I could desire, and that in consequence I shall be found unto you such as ye would not desire, and be obliged to exercise severity ; lest there be contentions (1 Cor. i. 11, and iii. 3), envyings, wraths, strifes, backbitings,  
21 whisperings, swellings of pride, tumults ; and lest when I come again my God will humble me among you and that I shall have cause to mourn over many who have sinned heretofore, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

13 THIS is the third time I am coming to you. By the testimony of two or three witnesses shall  
2 every charge be established. I told you before, and forewarn you the second time, as if I were present (1 Cor. v. 3) ; and though now absent I write to those who have already sinned, and to all the rest, that when I come again I will  
3 not spare the impenitent. Since you seek a proof of Christ speaking in me, you shall have it (though He is not weak towards you, but has given ample proof of his power among you by my ministry). (1 Cor. ix. 2 ; 2 Cor.  
4 xii. 12.) For though He was crucified as if He had been weak and unable to save himself, yet He liveth by the power of God, who raised Him from the dead and placed Him at his own right hand : in like manner we also are weak with Him, and are counted mean and contemptible, but we shall live with Him and be proved to do so by the power of God about to be exercised towards you, in the punishment of all obstinate offenders.

5 You seek a proof of Christ speaking in me :

faith ; prove your own selves. Know ye not  
your own selves, how that Jesus Christ is in you,  
6 except ye be reprobates ? But I trust that ye  
7 shall know that we are not reprobates. Now I  
pray to God that ye do no evil ; not that we  
should appear approved, but that ye should do  
that which is honest, though we be as reprobates.  
8 For we can do nothing against the truth, but for  
9 the truth. For we are glad, when we are weak,  
and ye are strong : and this also we wish, *even*  
10 your perfection. Therefore I write these things  
being absent, lest being present I should use  
sharpness, according to the power which the  
Lord hath given me to edification, and not to  
destruction.

11 Finally, brethren, farewell. Be perfect, be of  
good comfort, be of one mind, live in peace ;  
and the God of love and peace shall be with you.  
12 Greet one another with an holy kiss. All the  
13 saints salute you.  
14 The grace of the Lord Jesus Christ, and the  
love of God, and the communion of the Holy  
Ghost, be with you all. Amen.

The second *Epistle* to the Corinthians was  
written from Philippi, a city of Macedonia, by  
Titus and Lucas.

- but let me give you this advice, Try not me, but *yourselves*, whether ye be indeed in the faith; make proof of *yourselves*. Know ye not of yourselves that Jesus Christ is in you, unless indeed ye be unable  
6 to stand the proof? But I trust ye shall know that  
7 we are able to stand the proof. Now I pray to God that you may do no evil. I pray not that we should be able to stand the proof by inflicting judgments, but rather that by your good behaviour we should be, as it were, without proof, having no room for the exercise of our apostoli-  
8 cal powers. For we can do nothing against the interest of the Gospel, but only in aid of it. Our powers are given us for the punishment not of  
9 the penitent, but of the impenitent. And we are glad to be weak in the power of punishing, if only it arise from your being strong in grace and godliness; for we wish nothing more than to find you perfect in every good word and work.  
10 For this very cause I write these things to you being absent, that when present I may not have to use severe measures, according to the power which God has given me for the edification of his church, and not for its destruction. (See x. 8.)  
11 Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you.  
12 Salute one another with an holy kiss. All the  
13 saints in these parts salute you.  
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

---

1 PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father,  
2 who raised him from the dead;) and all the brethren which are with me, unto the churches of  
3 Galatia : grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,  
4 who gave himself for our sins, that he might deliver us from this present evil world, according  
5 to the will of God and our Father : to whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto  
7 another gospel : which is not another ; but there

THE EPISTLE OF PAUL THE APOSTLE  
TO THE  
GALATIANS.

---

1 PAUL, an apostle, (not sent forth from men,  
nor by man, but by Jesus Christ, and God the  
2 Father, who raised Him from the dead) ; and all  
the brethren who are with me send greeting to  
3 the churches of Galatia : grace be to you and  
peace from God the Father, and from our Lord  
4 Jesus Christ. Who gave himself to die for our  
sins, that He might deliver us out of the present  
evil world, according to the will of God, even  
5 our Father ; to whom be glory for ever and ever.  
Amen.

6 I am amazed \* to hear that you are so quickly  
turned aside from him who called you † into the  
7 gospel of Christ to another gospel ; whereas there  
is no other gospel ; ‡ but there are certain de-

\* Our English word “amaze” may perhaps be derived from  
*θαυμάζω*.

† From him who called, &c.—Calling is usually attributed to  
God in Scripture. But it seems most natural to understand  
the apostle here as speaking of himself as the *instrument* of  
their calling. See also v. 8. Nor is there anything more  
assuming in it than iii. 5, and 1 Cor. iv. 15.

‡ For this construction see Rom. vi. 10. Or if this be  
thought forced, it may be thus paraphrased :—“ Which is not  
another, nor worthy of the name of Gospel at all, but only the  
work of certain persons who trouble you and seek to pervert the  
Gospel of Christ.” (2 Cor. xi. 13, and Acts xv. 24.)

be some that trouble you, and would pervert the  
8 gospel of Christ. But though we, or an angel from  
heaven, preach any other gospel unto you than  
that which we have preached unto you, let him  
9 be accursed. As we said before, so say I now  
again, If any *man* preach any other Gospel unto  
you than that ye have received, let him be  
10 accursed. For do I now persuade men, or God ?  
or do I seek to please men ? for if I yet pleased  
men, I should not be the servant of Christ.  
11 But I certify you, brethren, that the Gospel  
which was preached of me is not after man.

12 For I neither received it of man, neither was  
I taught *it*, but by the revelation of Jesus Christ.  
13 For ye have heard of my conversation in time  
past in the Jews' religion, how that beyond  
measure I persecuted the church of God, and  
14 wasted it : and profited in the Jews' religion  
above many my equals in mine own nation, being  
more exceedingly zealous of the traditions of my  
fathers.

- signing men who disturb your minds, and want to pervert the Gospel and destroy its very nature  
 8 by mixing it up with the law. But though I myself, or even an angel pretending to come from heaven (2 Cor. xi. 14), should preach any other gospel unto you than that which I have already preached unto you, so far from being  
 9 believed, let him be accursed. I speak advisedly and deliberately, and therefore repeat my words to give them the greater weight, If any one preach to you any other gospel than that which ye have already received from me, let him be  
 10 accursed. For do I now seek the favour of men, or of God?\* or do I seek to please men by suiting my doctrine to their prejudices? Most certainly not. For if I still pleased men, as before my conversion, and sought popularity and power, I should not be Christ's servant.  
 11 But I declare unto you, brethren, that the Gospel which I preached cometh not of men :  
 12 For I neither received it from man ; neither was I taught it by human instruction ; but I received it by immediate revelation from Jesus  
 13 Christ. For you have heard my manner of life in times past, when I professed Judaism,† what havock I made of the church of God, persecuting  
 14 it beyond measure, and laying it waste. And I made progress in Judaism beyond many of my own age, being far more zealous than they for the traditions of the elders. (Matt. xv. 2.)

\* Do I now seek the favour, &c. For this meaning of the word *πειθω* see Acts xii. 20. "Having made Blastus, the king's chamberlain, their friend ;" that is, having *ingratiated* themselves with him, probably by a present.

† Judaism.—This does not signify the *religion originally taught by Moses*, but that which was practised among the Jews at this time, and much of it built upon the tradition of the elders.—L'Enfant, as quoted by Doddridge.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.  
19 But other of the apostles saw I none, save James  
20 the Lord's brother. Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia: and was unknown by face unto the churches of Judæa which were in Christ: but  
23 they had heard only, That he which persecuted us in times past now preacheth the faith which  
24 once he destroyed. And they glorified God in me.

2 THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I

- 15 But when it pleased God, who designed me  
 for this service from my birth and in due time  
 16 called me to it by his grace,\* to make a clear  
 discovery of his Son to me inwardly in my heart  
 (2 Cor. iv. 6) that I might not only receive Him  
 as my own salvation, but preach Him among  
 the heathen, I was not disobedient to the  
 heavenly vision, but straightway preached Christ  
 without consulting man, or regarding conse-  
 17 quences. Neither did I go up to Jerusalem to  
 receive instruction or authority from those who  
 were apostles before I was : but I went away into  
 Arabia, and returned again to Damascus.  
 18 Then, after three years had elapsed, I went up  
 to Jerusalem to search out Peter, and abode  
 19 with him fifteen days. But I did not even see  
 any other apostle, except James, the Lord's  
 20 brother. (Now with regard to the things which  
 I write unto you, God is my witness, I lie not.)  
 21 Afterwards I departed thence, and came into  
 22 the regions of Syria and Cilicia ; and was not  
 personally known to the Christian churches in  
 23 Judæa ; but they had heard only, that he who  
 persecuted us in time past now preacheth the  
 24 faith which once he strove to destroy. And,  
 seeing my conversion, they gave glory to God on  
 my account.  
 2 THEN, fourteen years after, I went up again  
 to Jerusalem with Barnabas, and took Titus with  
 2 me also. And I went up by the direction of  
 God, and made known to the brethren the nature

\* That this is the meaning of the verse seems probable from comparing it with Rom. i. 1, where the terms *κλητὸς* and *ἀφωρισμένος* are both applied to his office, and not to eternal life. See also Acts xiii. 2, and Exod. xxix. 24; Lev. xx. 26; xxvii. 21 in the Septuagint.

preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you. But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat, in conference added nothing to me: but contrariwise, when they saw that the gospel of the uncircumcision was committed

of that Gospel which I preach to this day \* among the Gentiles ; but I spoke in private and apart to those who were of the greatest reputation in the church (such as Peter, James, and John), lest by any means, if I appeared not to be in fellowship with them, I might hinder the  
 3 success of my labours. But so far were they from opposing me, that they maintained the freedom of the Gentiles from the law of Moses equally with myself (see Acts xv. 10, 11), as is evident from the fact that not even Titus who was with me, and who was a Gentile convert,  
 4 was compelled to be circumcised. Nor would it have been thought necessary but because of the false brethren surreptitiously brought in, who came in with a view of spying out our Christian liberty and bringing us under bondage  
 5 to the law of Moses. To whom I yielded not even for an hour, but directly and openly protested against their ruinous perversion of the truth ; and this I did that the Gospel in its  
 6 purity might continue with you. But of those who were of the greatest reputation I received nothing new : (Howbeit whatsoever they were, or in however high repute, it maketh no difference to me ; I am an apostle no less than they, and God, who chose me to that office, is no respecter of persons :) for when I came to confer with the very chiefest of them, they could tell me  
 7 nothing which I knew not before. And so far were they from disputing my title to be an apostle, that on the contrary, they admitted it to its full extent ; perceiving clearly that the preaching of the Gospel to the Gentiles was entrusted

\* The present tense is emphatical, as if he had said that he had preached the same doctrine from the beginning, was still preaching, and would continue to preach it.—*Beza.*

unto me, as *the gospel* of the circumcision *was*  
8 unto Peter ; (for he that wrought effectually in  
Peter to the apostleship of the circumcision, the  
same was mighty in me towards the Gentiles :)  
9 and when James, Cephas, and John, who seemed  
to be pillars, perceived the grace that was given  
unto me, they gave to me and Barnabas the right  
hands of fellowship ; that we *should go* unto the  
10 heathen, and they unto the circumcision. Only  
*they would* that we should remember the poor ;  
the same which I also was forward to do.

11 But when Peter was come to Antioch, I  
withstood him to the face, because he was to be  
12 blamed. For before that certain came from  
James, he did eat with the Gentiles : but when  
they were come, he withdrew and separated him-  
self, fearing them which were of the circumcision.  
13 And the other Jews dissembled likewise with  
him ; insomuch that Barnabas also was carried  
14 away with their dissimulation. But when I saw  
that they walked not uprightly according to the  
truth of the gospel, I said unto Peter before *them*  
all, If thou, being a Jew, livest after the manner

- to me by God, even as the preaching of it to the  
8 Jews was especially committed to Peter. For  
the same God who wrought effectually in Peter,  
and had qualified him to be an apostle to the  
Jews, wrought effectually also in me, and had  
equally blessed me as regarded the Gentiles.  
9 And when James, Peter, and John, who were  
reputed to be pillars of the church, perceived the  
grace of God which was given unto me, and how  
He had called me to be an apostle, and qualified  
me for my work, and blessed me therein, they  
gave to me and Barnabas the right hand of  
fellowship ; and it was agreed that we should  
preach, as before, to the heathen, and they to  
10 the Jews. Only they desired that we would  
remember the poor Christians in Judæa, who  
were brought low by persecution, and make  
collections for them among the Gentile churches ;  
which very thing I was forward of my own  
accord to do. (2 Cor. viii. and ix.)  
11 But to show you that as an apostle Peter is  
not my superior, you must know that when he  
was come to Antioch, I openly withheld him,  
because he had acted in a blameable manner.  
12 For, before the arrival of certain Jews from  
James, he, knowing his Christian liberty, took  
his meals without scruple with the believing  
Gentiles ; but when the Jewish brethren were  
come, he withdrew and separated himself, fearing  
to displease those who were still zealous for the  
13 law. And the other Jewish converts there dis-  
sembled likewise with him, so that even Barnabas  
was carried away, by the force of their example,  
14 to act the same insincere part. But when I saw  
that they did not walk uprightly in this matter,  
according to Gospel truth and sincerity, I re-  
buked Peter before them all (1 Tim. v. 20, and

of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews ?

- 15 We *who are* Jews by nature, and not sinners  
16 of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh  
17 be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin?  
18 God forbid. For if I build again the things which I destroyed, I make myself a transgressor.

Lev. xix. 17), and said unto him, If thou, who art a Jew, livest after the manner of the Gentiles, eating and conversing with them, and not after the manner of the Jews, why dost thou now, by withdrawing thyself from them, as though they were unworthy to be received as brethren so long as they are uncircumcised, in a manner force them to become Jews, and to live according to the law of Moses.

- 15 We who were Jews by birth, and not idolatrous sinners like the Gentiles ; we, I say, who had the law and were brought up under it, being at length convinced that no man can be justified by the Law of Moses, but only by faith in Jesus Christ, even we have believed in Jesus Christ in order to be accounted righteous by faith, being thoroughly persuaded, that we cannot be justified by the deeds of the law. It is therefore most unreasonable to put the yoke of the law upon the Gentiles, who were never under it, seeing we have renounced it ourselves : for by the works of the law shall no man, whether Jew  
17 or Gentile, be justified. But if while we seek to be justified by Christ only, renouncing every other dependance, we ourselves also are yet in our sins, except we return back to the law, then must Christ be the minister of sin, rather than of justification, and the gospel the ministration of condemnation.\* But God forbid that we  
18 should say so. For if I build again that which I have been at such pains to pull down, that

\* Or,—But if while we seek to be accounted righteous by faith in Christ, we ourselves also are still under the guilt and power of sin, is therefore Christ the author and minister of sin, and the gospel the ministration of condemnation? By no means: else would Christ be no better than Moses, nor the gospel than the law.

- 19 For I through the law am dead to the law, that  
20 I might live unto God. I am crucified with  
Christ: nevertheless I live; yet not I, but  
Christ liveth in me: and the life which I now  
live in the flesh I live by the faith of the Son of  
God, who loved me, and gave himself for me.  
21 I do not frustrate the grace of God: for if

- is, the law, I establish myself a transgressor, I put myself under that which I know by experience cannot justify, but must condemn me.\* But this I am far from doing. For I through the knowledge of the law have died to the law and ceased to expect life from it. I am dead to the law that I might be alive unto God (Rom. vi. 11), and bring forth fruit unto Him. (Rom. vii. 4.) For under the law I could bring no fruit to perfection. (See Rom. viii. 3, 4; Heb. vii. 19.) Sin had dominion over me. (Rom. vi. 14.) But being under grace, I live henceforth not unto myself, but unto Him who died for me and rose again. (2 Cor. v. 16.)
- 20 I am crucified with Christ; through his cross I am become dead to the law (see Rom. vii. 4); and I no longer live any life of my own,† nor trust in anything I can do, but Christ by his Spirit lives in me, and the life which I now live in this mortal body is sustained by believing in the Son of God who loved me
- 21 and gave Himself for me. I do not make void the grace of God, nor put it out of its proper place. For certainly, if men could be accounted righteous and saved by any law whatever, the death of Christ would have been an unnecessary sacrifice. If there could have been any law given by which men might have been saved,

\* Or,—For if I break down, as I have done, the middle wall of partition between us and the Gentiles, and then build it up again, I make myself a transgressor either in one act or the other.

Or,—For if I lead men to suppose that the law must be obeyed in order to justification, thus building anew the very error which I have so long endeavoured to overthrow, I am clearly a transgressor in so doing.

† ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν εμοὶ Χριστός. And it is no longer I that live, but Christ liveth in me.

righteousness *come* by the law, then Christ is dead in vain.

3 O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 4 Are ye so foolish? having begun in the Spirit, 5 are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness: know ye therefore that they which are of faith, the same 8 are the children of Abraham. And the Scrip-

verily righteousness should have been by the law.

- 3 O SENSELESS Galatians, who has so fascinated and allured you, that ye should not obey the truth, seeing you have been as fully instructed in the sufferings of Christ, and all the blessed effects which flow therefrom, as if He  
2 had been crucified before your eyes ? This only tell me, did you receive the Holy Ghost and the gift of tongues, by being circumcised and keeping the law, or by believing the gospel, the word  
3 of faith which we preach ? Are ye so without understanding ? Having begun to live acceptably to God under the spiritual dispensation of the gospel, do ye now look for perfection to  
4 the carnal ordinances of the law ? Have ye suffered so many things for Christ's sake and the gospel's in vain ? if it be yet in vain, which I earnestly hope it may not, but that you will  
5 return to the truth. Let me therefore once again ask you who it was that communicated to you spiritual gifts and wrought miracles among you ? Was it I Paul, or your new teachers ? and did I do it in virtue of the law, or by the power of the gospel ? Yourselves know that it was in confirmation of the gospel.  
6 Let me refer you to the example of Abraham. Even he, long before he was circumcised, believed God, and his faith was reckoned to him  
7 for righteousness. From whence it is plain that those who walk in the steps of that faith of our father Abraham which he had, being yet uncircumcised (Rom. iv. 11), are the true children of  
8 Abraham, and shall inherit his blessing. And the Holy Ghost, by whose inspiration the Scripture was written, foreseeing that God would in due time justify the heathen through faith,

ture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all 9 nations be blessed. So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to 11 do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The 12 just shall live by faith. And the law is not of faith: but, The man that doeth them shall 13 live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; 14 (for it is written, Cursed *is* every one that hangeth on a tree:) that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

- and admit them into covenant with Him, as well as the Jews, long ago preached the good tidings unto Abraham when he declared, In thee, that is in the Seed which shall descend from thee, shall  
9 all nations be blessed. So then they who like Abraham believe, shall like Abraham be blessed. Their faith also shall be counted to them for righteousness, the Lord not imputing to them iniquity. (Psalm xxxii. 2.)
- 10 For as many as seek justification by the works of the law, so far from being justified by it, are under its curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. And this no man living hath done; for in many things we offend all (James iii. 2); all have sinned and come short of the glory of God. (Rom. iii. 23.)
- 11 Moreover that no man can be justified in God's sight by the deeds of the law is farther evident from the words of the prophet (Hab. ii. 4) who expressly declares that the "just shall live  
12 by faith." Not so the law; for that says, "Ye shall keep my statutes and my judgments, which if a man do, he shall live in them" (Lev. xviii. 5), promising life to obedience only. But the curse under which we were by the law, Christ hath redeemed us from, being made a curse in our stead: for us men and our salvation, He died a death which the law had pronounced accursed; for it is written, "Cursed is every one that hangeth on a tree." (Deut. xxi. 23.)
- 14 And this he did in order that the blessed promise of righteousness and life made to Abraham might come on the Gentiles no less than the Jews through Jesus Christ, that we all might receive the Holy Spirit according to God's promise by believing in Christ Jesus.

15 Brethren, I speak after the manner of men. Though *it be* but a man's covenant, yet if *it be* confirmed, no man disannulleth, or addeth  
16 thereto. Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed,  
17 which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should  
18 make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise; but God gave *it* to Abraham by promise.

19 WHEREFORE then *serveth* the law? It

- 15 Brethren, I explain myself by an example from common life: though it be but a covenant between man and man; yet if it be once solemnly ratified, it cannot be set aside or have additions made to it. How much less a covenant made by
- 16 God himself. Now to apply this to the case before us: to Abraham and to his Seed were the covenanted promises made. And observe God saith not, And to seeds, as if all the different descendants of Abraham were meant; \* but, To thy Seed, in the singular number, which was intended by the Holy Ghost to denote that Christ was chiefly
- 17 pointed at, and others only as united to Him. And therefore the covenant which was confirmed—not between man and man (though even in that case it could not have been set aside, v. 15) but between God and his Christ—this covenant, I say, the law, which was given four hundred and thirty years afterwards, cannot render void so as to make the
- 18 prior covenant of none effect. For if the inheritance of Abraham's blessing depended on man's obedience to the law, it was no more to be looked upon as secured to believers by God's promise, but by their own works. But God freely gave the blessing to Abraham and his Seed by promise.
- 19 To what purpose, then, was the law, if the former covenant could not be disannulled, or the promise changed? It was added on account of transgressions, to check and restrain sin for the time being, and to convince men of their sinful-

\* Abraham had children by Hagar and Keturah, but they were not included in the promise; (for in Isaac shall thy Seed be called, Rom. ix. 7.) And this expression thy Seed was intended to apply to Christ who was Abraham's seed in the line of Isaac, and in whom all the promises of God are yea and Amen.

was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* ordained by angels in the 20 hand of a mediator. Now a mediator is not *a mediator* of one, but God is one.

21 *Is the law then against the promises of God?*

- ness, till the long-expected Seed should come, to whom the promise was made. And it (the law) was ordained and published by the ministration of angels in the hands of a mediator, viz.,
- 20 Moses. (Deut. v. 2—5.) Now where a mediator is required, it is evident there must be at least two parties concerned, between whom he mediates—of whom at Sinai one was God, and the other Israel: but in the covenant made between God and Abraham's Seed, God is one and the only contracting party; so that no mediator is required.\*
- 21 Is the law then opposed to the promises of God? Far be it from us to say so. The law was distinct from the promises, but not opposed to them. It never was designed, as the promises were, to give life to sinners. For if there

\* Where a mediator is required, it is evident there must be two parties concerned between whom he mediates. At Sinai one party was God, and the other the Israelites. This covenant came to nought through the weakness and corruption of one of the contracting parties. And this might happen again and again in any covenant depending on man. But in the covenant made by God with Abraham and his Seed, the observance of it was secured. For it was not so much a *covenant* as a *promise*, an engagement on the part of God the Father that Christ should see his seed and that none of those who were given to Him should perish, but that God would write his laws in their hearts and minds, and bring them to everlasting salvation. For a similar line of argument, as regards the house of Israel and the house of Judah, when God shall take away their sins and receive them back again to his favour, see Heb. viii. 6—13. Only observe that what is here called the most ancient covenant by 430 years, is there called the *New Covenant*, because though first in point of promise, it was in point of fulfilment last. It is true that Christ is the Mediator of the new covenant between God and *man*. But the apostle is here speaking of the covenant between God and *Christ*, God and Abraham's seed. This covenant *cannot fail*. It is ratified by promise and by blood. Here no mediator is required. The covenant of peace is between them both.

God forbid: for if there had been a law given which could have given life, verily righteousness 22 should have been by the law. But the Scripture hath concluded all under sin, that the promise by 23 faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified 25 by faith. But after that faith is come, we are 26 no longer under a schoolmaster. For ye are all 27 the children of God by faith in Christ Jesus. For 28 as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free,

- had been such a law given at Sinai, of a truth justification unto life should have been by the law; and the sufferings and death of Christ  
22 might have been spared. But so far is the law from giving life, that the Scripture in revealing it, shuts up all men under sin and death, plainly showing them their guilt and danger: and this it does in order that the promise of pardon, righteousness, and life through faith in Jesus Christ may be freely performed to all  
23 them that believe. But before Christ and the great doctrine of justification by faith in Him was made manifest, we were kept in custody under the law, shut up unto the faith which was in due time to be brought to light.  
24 So that the law was, as it were, our school-master, and by its discipline and instructions prepared us for the gospel, that we might gladly come to Christ, and be justified by faith in Him.  
25 But now that Christ who is the end of the law is come, we are delivered from the schooling of the law, and advanced to the glorious liberty of the  
26 children of God. For all ye who believe the gospel, whether Jews or Gentiles, are the children of God by faith in Christ Jesus. To you who believe in His name has He given the privilege to become the sons of God. (See  
27 John i. 12.) For as many of you as have been baptized into Christ, and thus taken upon you the profession of his religion, have by that ordinance put on Christ. All other distinctions  
28 are merged and sunk in that one. There is no longer any difference, as formerly, between the Jew and the Gentile, the bond and the free, the male and the female; but every wall of partition, every hedge of separation is broken down, and ye are become one fold under one

there is neither male nor female: for ye are  
29 all one in Christ Jesus. And if ye be Christ's,  
then are ye Abraham's seed, and heirs according  
to the promise.

4 NOW I say, *That* the heir, as long as he is a  
child, differeth nothing from a servant, though  
2 he be lord of all; but is under tutors and gover-  
nors until the time appointed of the father.  
3 Even so we, when we were children, were in  
4 bondage under the elements of the world. But  
when the fulness of the time was come, God sent  
forth his Son, made of a woman, made under the  
5 law, to redeem them that were under the law,  
6 that we might receive the adoption of sons. And  
because ye are sons, God hath sent forth the  
Spirit of his Son into your hearts, crying, Abba,  
7 Father. Wherefore thou art no more a servant,  
but a son, and if a son, then an heir of God  
through Christ.

8 Howbeit then, when ye knew not God, ye did  
service unto them which by nature are no gods.

Shepherd, and equally accepted of God in and  
29 through Him. And if ye belong to Christ, as  
members of his body (Eph. v. 30), then are  
ye the true seed of Abraham in Christ your  
Head, and consequently joint-heirs with Him,  
according to the promise made to Abraham and  
his Seed.

4 NOW I say, that the heir of an estate, so long  
as he is a child, is kept under restraint as a bond-  
man, though in fact he is the lord and owner of  
2 it all; and is placed under governors and guard-  
ians until the time appointed by his father's will,  
3 for his coming into actual possession. Even so  
we Jews, when we were in our childhood, that is,  
when we were under the law, like the heir during  
his minority, were in a state of bondage and dis-  
cipline; we were, so to speak, in our alphabet,  
learning the first elements and rudiments of re-  
4 ligion. But when the time appointed by the  
Father was fully come (v. 2), the time fixed both  
in God's purpose and in prophecy, God sent  
forth his Son, born of a woman, born under the  
5 law, in order to redeem those who were under  
the law from its curse and yoke (Acts xv. 10;  
Gal. v. 1), that we Jews who believe might be  
delivered from bondage, and receive the adoption  
6 of sons. Into which happy state ye Galatians  
are admitted, as is evident from God having sent  
forth the Spirit of his Son into your hearts, by  
which Spirit ye address God not as bondmen  
their master, but as children their father. Ye  
pray to Him under the endearing title of Abba,  
7 Father. So that thou art no more a bondman,  
but a son; and if a son, then an heir of God  
through Christ.  
8 Howbeit formerly, while ye knew not God, ye  
were in bondage—though not like the Jew to the

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye  
10 desire again to be in bondage? Ye observe  
11 days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I *am*  
13 as ye *are*: ye have not injured me at all. Ye know how through infirmity of the flesh I  
14 preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of  
15 God, *even* as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them  
16 to me. Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you, [*or, us,*] that ye might

- law, yet to those dumb idols who in truth are no gods. How is it then, that after ye have known God, or, to speak more properly, are known of God and admitted into the freedom of sons, that ye turn back to the weak and beggarly rudiments of religion, and unaccountably desire to be in a state of bondage again, subject to Mosaic ordinances, thus only exchanging one kind of servitude for another. Ye esteem one day above another, and observe new moons, and times, and years ! (Rom. xiv. 5.) I am fearful that your minds have been corrupted from the simplicity which is in Christ, and so my labour in preaching the Gospel throughout the region of Galatia hath been in vain. (2 Cor. ii. 3.)
- 12 Brethren, I beseech you, be as kindly disposed towards me, as I am to you. Think not that I write under feelings of irritation or resentment : Ye have not injured me at all. Let me remind 13 you of former days. Ye know under what disadvantages I first preached the gospel among you, my bodily presence was weak, and my 14 speech contemptible. (2 Cor. x. 10.) And ye did not either despise or reject me because of my trial in my flesh (2 Cor. xii. 7), but received me as if I had been an angel of God, or even Christ 15 Jesus himself. Where is then the happiness ye expressed in receiving the Gospel at my hands ? For such, I well remember, was your love to me, that if it had been possible to serve me thereby, ye would have plucked out your own eyes and 16 have given them to me. What then has caused this change in your feeling ? Is it because I tell you the truth that I am counted your enemy ?
- 17 Your new teachers court you with more zeal than integrity : for their object is to shut us out from your hearts in favour of themselves, that

18 affect them. But *it is* good to be zealously affected always in *a good thing*, and not only when I am  
19 present with you. My little children, of whom I travail in birth again until Christ be formed in  
20 you, I desire to be present with you now, and to change my voice ; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law,  
22 do ye not hear the law ? For it is written, that Abraham had two sons, the one by a bondmaid,  
23 the other by a freewoman. But he *who was* of the bondwoman was born after the flesh. But  
24 he of the freewoman *was* by promise. Which things are an allegory : for these are the two covenants ; the one from the mount Sinai, which  
25 gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with  
26 her children. But Jerusalem which is above is

- they may engross your affections, and have you  
18 zealously attached to them. But it is right to shew zeal and attachment at all times in that which is good; and the same fervent zeal you have formerly felt for the truth of the Gospel and him who brought it to you, ought to be maintained by you whether I am present or absent.
- 19 My little children, of whom since ye are removed into another Gospel (i. 6), I again  
20 travail in birth till Christ be formed in you. I would I were now present among you, and that I could change my tone and speak the language of encouragement, which at present I cannot, for I stand in doubt of you.
- 21 Tell me, ye that would so fain be under the law, do ye not hearken to the law? For it is written that Abraham, of whom you desire to be counted children, had two sons, who though equally related to him, had by no means equal privileges. The one was Abraham's son by Hagar, a bond-maid, the other his son by Sarah,  
23 a free-woman. But he who was of the bond-woman, viz., Ishmael, was born according to the common course of nature, while Isaac who was born of the free-woman was conceived by the power and promise of God, both Abraham and Sarah being well stricken in years and past all  
24 hope of children. Which things are an allegory and have a figurative meaning. For these two women, Hagar and Sarah, denote the two covenants of the law and the Gospel—the one given from Mount Sinai and producing children unto  
25 bondage, which Hagar shadows forth. (For this Hagar is Mount Sinai in Arabia, from whence the Law was given, and answers in the allegory to the earthly Jerusalem, which is in bondage  
26 with her children.) But the heavenly Jerusalem,

27 free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she  
28 which hath an husband. Now we, brethren, as  
29 Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born after the Spirit*, even so it is  
30 now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the  
31 son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

5 STAND fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be  
3 circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised,

- even that holy church universal of which Christ is the Head, like Sarah who represents it, is free, and is the mother of us all, whether Jews or Gentiles, who believe. For what is written by the prophet Isaiah may well be applied here, Rejoice thou barren that bearest not; break forth and cry thou that travailest not; for the desolate hath many more children than she which hath an husband. (Isa. liv. 1.) Now we, brethren, as Isaac was, are the children of promise. But as then, Ishmael, who was born after the common course of nature, mocked and persecuted Isaac, who was born beyond the course of nature, even so it is now; the carnal Jews, who are Abraham's seed after the flesh, persecute us who are Abraham's seed after the spirit. Hear however what the Scripture saith: Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we who believe are not children of the bond-woman, but of the free. We are not of Jerusalem which now is, and is in bondage with her children to the yoke of the law, but of Jerusalem which is above, sons of the free-woman under the spiritual covenant of the Gospel.
- 5 SINCE therefore Christ hath made you free, stand fast in this liberty, and be not persuaded to entangle yourselves afresh with the yoke of the law.
- 2 Behold, I Paul, an apostle of Jesus Christ, declare unto you that if ye receive circumcision as in any wise necessary to salvation, Christ shall 3 be of no advantage to you. For I bear witness again to every man among you that is circumcised, that he is bound to keep the whole law, and is under the curse of the law if he continues

4 that he is a debtor to do the whole law. Christ  
is become of no effect unto you, whosoever of  
you are justified by the law; ye are fallen from  
5 grace. For we through the Spirit wait for the  
6 hope of righteousness by faith. For in Jesus  
Christ neither circumcision availeth any thing,  
nor uncircumcision; but faith which worketh by  
love.

7 . Ye did run well; who did hinder you that ye  
8 should not obey the truth? This persuasion  
9 cometh not of him that calleth you. A little  
10 leaven leaveneth the whole lump. I have confi-  
dence in you through the Lord, that ye will be  
none otherwise minded: but he that troubleth  
you shall bear his judgment whosoever he be.  
11 And I, brethren, if I yet preach circumcision,  
why do I yet suffer persecution? then is the  
12 offence of the cross ceased. I would they were  
even cut off which trouble you.

13 For, brethren, ye have been called unto liberty;  
only use not liberty for an occasion to the flesh,  
14 but by love serve one another. For all the law  
is fulfilled in one word, even in this; Thou shalt  
15 love thy neighbour as thyself. But if ye bite

4 not in all things that are written therein. Christ  
is of no service to you whosoever ye be who seek  
justification by the law. In so doing you re-  
nounce the Gospel, and fall from the covenant of  
5 grace. For we who are taught by the Holy  
Spirit have no other hope of justification but by  
6 faith in Christ. For in Jesus Christ neither cir-  
cumcision availeth anything, nor uncircumcision,  
but faith which worketh by love.

7 Ye were running well ~~and pressing toward the~~  
~~mark for the prize of the high calling of God in~~  
~~Christ Jesus~~. Who hath hindered you that ye  
should not obey the truth, and stopped you in  
8 your course? Sure I am that this persuasion  
never came from him by whom you were called  
9 into the church of Christ. One error in doctrine,  
like leaven in the meal, spreads from part to part  
10 till the whole is leavened. I for my part trust in  
the Lord, that you will be of the same mind with  
me in this matter; but he who troubleth you  
with his mischievous doctrine, shall, when I  
11 come, be punished for it, whoever he be. And  
I, brethren, if, as is slanderously reported, I yet  
preach the necessity of circumcision, wherefore  
am I still persecuted? for in that case the Jews  
would have no quarrel with me, and the Gospel  
12 would cease to be an offence to them. I would  
they were even cut off which trouble you.

13 Now ye, brethren, have been called by Christ  
and his Gospel unto liberty, and delivered from  
the yoke of bondage. Only take care that ye  
use not this liberty of yours, so as to indulge the  
inclinations of corrupt nature: but, free as you  
14 are, be servants to one another in love. For the  
whole of men's duty to each other is briefly com-  
prehended in this short saying, Thou shalt love  
15 thy neighbour as thyself. But if instead of this,

and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye  
17 shall not fulfil the lust of the flesh. For the  
flesh lusteth against the Spirit, and the Spirit  
against the flesh: and these are contrary the one  
to the other: so that ye cannot do the things  
18 that ye would. But if ye be led of the Spirit,  
ye are not under the law.

19 Now the works of the flesh are manifest,  
which are *these*; Adultery, fornication, uncleanness,  
20 lasciviousness, idolatry, witchcraft, hatred,  
variance, emulations, wrath, strife, seditions,  
21 heresies, envyings, murders, drunkenness, revellings,  
and such like: of the which I tell you  
before, as I have also told *you* in time past, that  
they which do such things shall not inherit the  
kingdom of God.

22 But the fruit of the Spirit is love, joy, peace,  
23 longsuffering, gentleness, goodness, faith, meek-  
24 ness, temperance: against such there is no law.  
And they that are Christ's have crucified the  
25 flesh with the affections and lusts. If we live in

ye have envy, hatred, malice in your hearts, and bite and tear one another, take care lest the God of peace withdraw from you, and leave you to be destroyed one of another.

- 16 This I mean to say, walk under the influence of the Holy Spirit, and then ye will not fulfil the desires of corrupt nature, but will resist and  
 17 mortify them. For the flesh, even the old man, which is corrupt according to the deceitful lusts, fighteth against the new nature, and the renewed nature fights against the old, and these are contrary to each other ; so that, by reason of these two opposing principles, ye cannot do the things  
 18 which ye would. But if ye be led by the Spirit, ye are not under the bondage and curse of the law, but entitled to all the privileges and blessings of the Gospel.
- 19 Now the deeds of the old man, even of corrupt nature, are easy to be known : they are these,— Adultery, fornication, uncleanness, wantonness,  
 20 the worship of idols, witchcraft, hatred, quarrels,  
 21 jealousies, wrath, strife, divisions, heresies, envyings, murders, drunkenness, riotous feastings, and such like : of which I warn you now, as I have done aforetime, that they who do such things have no inheritance in the kingdom of ~~Christ and~~  
 of God.
- 22 But the fruit of the Spirit ~~and of the new man, which after God is created in righteousness and true holiness~~ (Eph. iv. 24), is mutual love, joy, peace, long-suffering, gentleness, goodness,  
 23 faithfulness, meekness, temperance : against such  
 24 things as these there is no law. And they who are united to Christ by a living faith, have crucified the old man (Rom. vi. 6), with every sinful  
 25 desire and affection. If then, as we profess, we live under the guidance of the Spirit, let us

**26** the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

**6** BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted.

**2** Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth 4 himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, 5 and not in another. For every man shall bear his own burden.

**6** Let him that is taught in the word communicate unto him that teacheth in all good things. **7** Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. **8** For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit

bring forth the fruits of the Spirit. If we live under the Gospel, let us walk worthy of the  
 26 Gospel. Let us not be desirous of receiving honour from men, provoking one another to wrath, and envying each other's gifts and reputation.

**6** BRETHREN, if a man fall into transgression, do ye who are ~~preserved~~ blameless (1 Thess. v. 23), restore and strengthen (Luke xxii. 32) that man in a spirit of meekness and compassion, remembering that thou art also in the body (Heb. xiii. 3), and mayest thyself be tempted, and need the same kind offices from the brethren.

2 Bear ye one another's burdens and infirmities, and thus fulfil the commandment of Christ, who  
 3 bade us love one another. For if any man who acts otherwise thinks himself to be something, when having not charity he is nothing, he deceives  
 4 himself. But let every man try and examine his own work by the word of God, that so he may find cause of rejoicing in the testimony of his conscience, and not by comparing himself  
 5 with another. For every man shall be judged according to his real character, and bear his own burden, whether it be for good or evil.

6 Let him that is taught in the word freely communicate of this world's good to his teacher.

7 Be not deceived: God is not to be mocked and imposed upon by false pretences; for whatsoever a man soweth, whether it be good or bad, that  
 8 shall he also reap. For he who soweth to his flesh, living to himself, and gratifying the selfish and sensual desires of his own mind, shall of the flesh reap only a harvest of corruption and death (Rom. viii. 13); but he who soweth to the Spirit, and lays out his worldly substance for God, shall

9 shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season  
10 we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto  
12 you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer  
13 persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that  
14 they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom [or, whereby] the world is  
15 crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.  
16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

- of the Spirit reap everlasting life, and be compensated at the resurrection of the just. And let us not grow weary of doing well; for in due season, when the harvest comes, we shall reap a gracious reward, if only we continue unto the end and faint not. While therefore life and opportunity last, let us do good unto all men, especially to our faithful brethren in the family of God.
- 11 You see with what large unshapen letters I have written to you, with mine own hand. As many as desire to make a fair shew outwardly, and to stand well with the Jews, they constrain you to be circumcised; and this, not because they think circumcision necessary, but only because they hope thus to appease their unbelieving brethren, and to escape persecution for becoming Christians. For neither are they themselves, though circumcised, keepers of the law, but they desire to have you circumcised, that they may boast of you as converts made by them to the belief that the law still has a claim to our regard. But God forbid that I should boast of any thing but the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. The world is dead to me, and I to it. For under the gospel neither circumcision nor uncircumcision is of any force, but that new creation whereby a man is turned from darkness to light, and from sin to holiness. And as many as walk according to this rule, worshipping God in the Spirit, and having no confidence in the flesh (Phil. iii. 1), peace be on them, and mercy, even upon the true Israel of God, which these are.
- 17 From henceforth let no one trouble me by calling in question my doctrines or apostleship; for the scars which I bear in my body from the

**18** Brethren, the grace of our Lord Jesus Christ  
*be with your spirit.* Amen.

Unto the Galatians, written from Rome.

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THE EPISTLE OF PAUL THE APOSTLE  
TO THE  
EPHESIANS.

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- 1** PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and
- 2** to the faithful in Christ Jesus: grace *be to you,* and peace, from God our Father, and *from* the Lord Jesus Christ.
- 3** Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* [*or, things*]
- 4** in Christ: according as he hath chosen *us* in him before the foundation of the world, that *we* should be holy and without blame before him in
- 5** love: having predestinated *us* unto the adoption of children by Jesus Christ to himself, according
- 6** to the good pleasure of his will, to the *praise* of the glory of his grace, wherein he hath made us
- 7** accepted in the beloved. In whom we have

Jews' ill-treatment plainly shew whose I am and whom I serve; and that I am not a preacher of circumcision, but of the pure, unadulterated gospel of Christ.

- 18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.
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THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

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- 1 PAUL, called to be an apostle of Jesus Christ by the will of God, sends greeting to the saints which are at Ephesus, and to the faithful in  
2 Christ Jesus. I wish you grace and peace from God our Father and the Lord Jesus Christ.  
3 Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all manner of spiritual blessings in ~~heavenly, places~~ (or  
4 ~~things~~) in and through Christ: even as He hath chosen us in Him before the ~~foundation~~ of the world ~~was laid~~, in order that we might be holy and unblameable before Him, ~~through love,~~  
5 having fore-ordained us to ~~be his own children~~ <sup>the elect</sup> ~~by adoption~~ and grace through Jesus Christ,  
6 according to the good pleasure of his will, to the praise of the glory of that grace of his whereby He hath made us accepted in and through his  
7 beloved Son: in whom and by virtue of whose

redemption through his blood, the forgiveness of  
8 sins, according to the riches of his grace ; wherein  
he hath abounded toward us in all wisdom and  
9 prudence ; having made known unto us the  
mystery of his will, according to his good pleasure  
10 which he hath purposed in himself : that in the  
dispensation of the fulness of times he might  
gather together in one all things in Christ, both  
which are in heaven, and which are on earth ;  
11 *even* in him : in whom also we have obtained an  
inheritance, being predestinated according to the  
purpose of him who worketh all things after the  
12 counsel of his own will : that we should be to the  
praise of his glory, who first trusted in Christ.  
13 In whom ye also *trusted*, after that ye heard the  
word of truth, the gospel of your salvation ; in  
whom also after that ye believed, ye were sealed  
14 with that holy Spirit of promise, which is the  
earnest of our inheritance until the redemption  
of the purchased possession, unto the praise of  
his glory.

15 Wherefore I also, after I heard of your faith in  
the Lord Jesus, and love unto all the saints,  
16 cease not to give thanks for you, making mention  
17 of you in my prayers ; that the God of our Lord  
Jesus Christ, the Father of glory, may give unto  
you the spirit of wisdom and revelation in the  
18 knowledge of him : the eyes of your understand-  
ing being enlightened ; that ye may know what is  
the hope of his calling, and what the riches of

blood we have received redemption, even the forgiveness of sins, according to his rich and free  
8 grace ; which grace He has poured out upon us abundantly, contriving and executing his eternal  
9 plan with all wisdom and thoughtfulness ; having made known to us the good pleasure of his will concerning us, and his merciful purpose towards Gentiles as well as Jews, which had been kept secret from the foundation of the world (see  
10 iii. 6) : that when the time was full come He might rank all things under one Head, Jesus Christ, both which are in heaven and which are on earth (see iii. 15 and Coloss. i. 20), even in  
11 Christ : in whom also we have been made heirs, being foreordained thereto according to his gracious purpose who ordereth all things according  
12 to the wise counsel of his own will ; in order that we, who hoped before you in Christ, might be  
13 monuments to his praise and glory : in whom ye Ephesians also having the word of truth, even the Gospel of your salvation, I say, in whom ye also having believed were sealed with that Holy  
14 Spirit afore promised, who is the pledge of our future inheritance, until the full and final redemption of the church which He hath purchased with his own blood to the praise of his glory.  
15 Wherefore I also, having heard of your faith in the Lord Jesus, and your love to all the saints,  
16 do not cease to thank God for you, making  
17 mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, would give you the spirit of wisdom, and reveal to you  
18 more and more the knowledge of himself : and that He would enlighten the eyes of your understanding, that you may know and perceive how high are the hopes to which He has called you, and how rich and glorious is the inheritance of his saints in whom He will be glorified for ever :

19 the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ,  
20 when he raised him from the dead, and set him  
21 at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to  
22 come : and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the  
23 church, which is his body, the fulness of him that filleth all in all.

2 AND you *hath he quickened*, who were dead in trespasses and sins ; wherein in time past ye  
2 walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of  
3 disobedience : among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind : and were by nature the children of wrath,  
4 even as others. But God, who is rich in mercy, for his great love, wherewith he loved us, even  
5 when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 and hath raised us up together, and made us sit

19 And how exceeding great is his power towards us who believe, being indeed the exercise of the  
 20 same mighty power which He exerted in the case of Jesus Christ, when He raised Him from the dead, and seated him at his own right hand in  
 21 heaven, far above all principality, and power, and might, and dominion, and every name of authority that is known, whether on earth or in heaven (see  
 22 Phil. ii. 10, and 1 Pet. iii. 22); and hath made all things subject unto Him, and made Hinn Head  
 23 over all things to the church, which is his body, the fulness of Him who filleth all things [or, the complement, *i.e.*, the filling up, of Him who is the complement of all things].\*

2 AND you hath he made alive who were dead in trespasses and sins. In which ye formerly  
 2 lived after the fashion of this evil world, according to the prince of the power of the air, that wicked spirit who still works in the disobedient, and deceiveth the whole world. (Rev. xii. 9.)  
 3 Among whom also we all, without exception, had our way of living in times past, in the indulgence of our carnal desires, doing the will of the flesh and of the mind, and were by nature the children  
 4 of wrath, even as the rest. But God, being rich in mercy, for his great love wherewith He loved  
 5 us, even when we were thus dead in sins hath quickened us with Christ, (by grace ye are  
 6 saved !) and with Christ hath raised us up, and with Christ hath made us sit in the heavens,†

\* Jesus Christ is himself the fountain of all blessings, and fills all things. "In Him all fulness dwells" (Coloss. i. 19), and "of his fulness have all we received." (John i. 16.) And yet He, without whom all things are incomplete, is pleased to regard himself as incomplete without his church. He who is his church's fulness condescends to speak of himself as her fulness.

† So close is the union between Christ and his people, that his resurrection, ascension, and exaltation are in a sense theirs. In and through Him, and by the operation of his Spirit dwelling

7 together in heavenly *places* in Christ Jesus : that in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us  
8 through Christ Jesus. For by grace are ye saved through faith ; and that not of yourselves :  
9 *it is* the gift of God : not of works, lest any man  
10 should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and  
13 without God in the world. But now in Christ

- 7 that in and through everlasting ages He might show the exceeding riches of his grace in his  
 8 kindness to us through Christ Jesus. For by God's grace are ye saved through faith in Christ Jesus; (and even this faith is not your own production, it is God's gift :)\* not of works, lest any man should boast, *i.e.*, ye are saved by faith, not by works, that all boasting may be excluded.  
 10 For indeed, so far from having anything to boast of, we are his workmanship, new created in Christ Jesus unto good works which He hath before prepared that we should walk in them.  
 11 Wherefore remember that ye who were formerly Gentiles by nature, and called by way of reproach "the uncircumcision" by them that are called "the circumcision," because of the  
 12 circumcision of their flesh by hands; that at that time ye were without Christ, *i.e.*, having no part nor lot in Him; being aliens from the citizenship of Israel (see ver. 19), and having no part in the rights and privileges of that favoured people, but strangers to the promises of God's covenant, not having any well-grounded hope, and living without any knowledge of the true God. But now,  
 13 in and through Christ Jesus, ye who formerly were afar off from God and his people are made

in us, we who believe are *spiritually* alive from the dead, risen to newness of life, and exalted to heaven. (Romans vi. 5, 11.) In Him also, as our head and representative, we shall be *actually* made alive (John xiv. 19; Rom. v. 10; Coloss. i. 18), raised from the dead (1 Cor. xv. 20), and exalted to heaven (Heb. vi. 20; x. 13, 14).

\* Whoever carefully considers the context, remembering that we have other instances of a neuter pronoun referring to a feminine substantive preceding (see Phil. i. 28; 2 Thess. ii. 14), will scarcely doubt but that this was the Apostle's meaning. There are other passages where there is no ambiguity in which faith is spoken of as God's gift (See Phil. i. 29; Acts xv. 9; Matt. xvi. 17.) Heurtley's "Four Sermons on the Union between Christ and his People," pp. 46, 47.

Jesus ye who sometime were far off are made nigh  
14 by the blood of Christ. For he is our peace, who  
hath made both one, and hath broken down the  
15 middle wall of partition *between us*; having  
abolished in his flesh the enmity, *even* the law of  
commandments *contained* in ordinances: for to  
make in himself of twain one new man, so  
16 making peace: and that he might reconcile both  
unto God in one body by the cross, having slain  
17 the enmity thereby: and came and preached  
peace to you which were afar off, and to them  
18 that were nigh. For through him we both have  
access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and  
foreigners, but fellowcitizens with the saints, and  
20 of the household of God; and are built upon the  
foundation of the apostles and prophets, Jesus  
21 Christ himself being the chief corner *stone*; in  
whom all the building fitly framed together  
22 groweth unto an holy temple in the Lord: in  
whom ye also are builded together for an habita-  
tion of God through the Spirit.

- near by the blood of Christ, and brought into a state of reconciliation and friendship with God.
- 14 (See Rom. v. 10.) For He is our peace, having made both Jew and Gentile one, and broken down the ceremonial law, which was a middle wall of separation between us, having, by taking a human body, put an end to that which caused enmity and division, even the rites and ordinances of the ceremonial law (which were all fulfilled in Him), that thus He might form out of these two, viz., Jew and Gentile, one new body to be harmoniously united in Him their Head; thus
- 16 making peace; and might reconcile both of them unto God in one united body by the cross, having slain the enmity in Himself and reconciled both Jew and Gentile to God by his death.
- 17 And He came and preached good tidings of peace to you Gentiles who were afar off and to the
- 18 Jews who were near. (See Isaiah lvii. 19.) For through Him, thus reconciling us to God, we have both of us access by one and the same Spirit to the Father.
- 19 Wherefore ye are no longer to be reckoned strangers and foreigners, but fellow-citizens with the saints and members of the household of God.
- 20 And are built upon the foundation laid by the apostles and prophets (1 Cor. iii. 11), Jesus
- 21 Christ himself being the chief corner stone, in whom all the building closely joined together increases unto an holy temple in the Lord
- 22 (iv. 15, 16): in whom ye Ephesians also are builded together for an habitation of God through the indwelling of his Spirit. (1 Cor. vi. 19; 2 Cor. vi. 16.)\*

\* God dwelt in the tabernacle and temple of old by the Shekinah. He dwells in the Christian temple by his Spirit. The Holy Spirit answers in the Christian temple to the Shekinah in the Jewish.

3 FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is  
3 given me to you-ward: how that by revelation he made known unto me the mystery; (as I  
4 wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the  
5 mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by  
6 the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his  
7 promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual  
8 working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the  
9 unsearchable riches of Christ; and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, (who created all things by  
10 Jesus Christ:) to the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of  
11 God, according to the eternal purpose which he  
12 purposed in Christ Jesus our Lord: in whom

3 FOR this cause I Paul am the prisoner  
 of Jesus Christ in behalf of you Gentiles.  
 2 For I take it for granted that you have heard  
 of God's gracious appointment of me to be  
 3 the apostle of you Gentiles (Rom. i. 5); and  
 how by special revelation He made known  
 to me the mystery of the calling of the Gen-  
 tiles (as I wrote briefly in the former part of this  
 4 epistle (i. 9—12); by reading and attending to  
 which you may perceive my knowledge in this  
 5 mystery of Christ's ~~Gospel~~): which was not  
 made known unto the sons of men in other ages  
 as it is now revealed unto God's holy apostles  
 6 and prophets by the Spirit, that the Gentiles  
 should be fellow-heirs and of the same body  
 with the Jews and partakers of God's promise  
 7 in Christ by means of the Gospel, of which  
 I was made a minister according to the gift  
 of God's grace given unto me by the effectual  
 working of his power, qualifying me for the  
 8 discharge of so weighty an office: to me, I say,  
 who by reason of my former persecution of the  
 church am less than the least of all saints  
 and quite unworthy to be called an apostle  
 (see 1 Cor. xv. 9, and 1 Tim. i. 13), this  
 grace was given, that I should preach among the  
 9 Gentiles the unsearchable riches of Christ; and  
 make all to perceive what is the ~~nature of that~~  
~~blessed fellowship of the saints~~ in the Gospel  
 (1 John i. 3), that wonderful mystery which  
 has been hidden from former ages in the mind of  
 10 God who created all things by Jesus Christ, that  
 now at length to the angels in heaven (1 Pet.  
 i. 12) might be made known by the church  
 11 the greatly varied wisdom of God, according  
 to the eternal purpose which He had planned  
 12 in Christ Jesus our Lord, in whom we have

we have boldness and access with confidence by  
13 the faith of him. Wherefore I desire that ye  
faint not at my tribulations for you, which is  
your glory.

14 For this cause I bow my knees unto the  
15 Father of our Lord Jesus Christ, of whom the  
whole family in heaven and earth is named,  
16 that he would grant you, according to the riches  
of his glory, to be strengthened with might by  
17 his spirit in the inner man; that Christ may  
dwell in your hearts by faith, that ye being  
18 rooted and grounded in love, may be able to  
comprehend with all saints what *is* the breadth,  
19 and length, and depth, and height; and to know  
the love of Christ, which passeth knowledge,  
that ye might be filled with all the fulness of  
God.

20 Now unto him that is able to do exceeding  
abundantly above all that we ask or think, ac-

- boldness, and liberty of approach with full confidence of being accepted, by the faith we have in Him our gracious Saviour. Wherefore I
- 13 desire that ye faint not, nor be discouraged by the tribulations I endure for your sake, which so far from being a reproach to you, is indeed your glory.
- 14 For this cause I bow my knees in prayer
- 15 to the Father of our Lord Jesus Christ, after whom (see James ii. 7; Deut. xxviii. 10) ~~the whole family, whether the church triumphant in heaven, or the church militant here in earth,~~
- 16 ~~is named;~~\* that He would grant you according to the glorious riches of his power (Col. i. 11) to be mightily strengthened by his Spirit in the
- 17 inward man; that Christ may dwell in your hearts by faith (Rev. iii. 20; John xv. 4; Col. iii. 3) and occupy your warmest affections; that you being rooted and grounded in love to
- 18 God, and stablished in the faith (Col. ii. 7); may be able, with all the saints, to perceive and understand what is the breadth, and
- 19 length, and depth, and height; and may know the love of Christ which yet passeth knowledge, that you may be filled with all the fulness of God, even with the highest degrees of faith and love.
- 20 Now to Him that is able to do exceeding abundantly above all that we can desire or even

\* To give a name to a person or thing implies authority and ownership and a special interest therein. A father gives a name to his children, a founder to his city, a prince to his people. Comp. Is. lxv. 15 with Acts xi. 26, and James ii. 7, 26 Gr. See also Isaiah xlivi. 1; John x. 3; Exod. xxxiii. 12, 17; Rev. iii. 12; xiv. 1. By giving a name to his people Christ claims them for his own, asserts his right to them, and his deep interest in them.

21 according to the power that worketh in us, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

4 I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation  
2 wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one  
3 another in love; endeavouring to keep the unity  
4 of the Spirit in the bond of peace. *There is*  
one body, and one Spirit, even as ye are called  
5 in one hope of your calling: one Lord, one  
6 faith, one baptism, one God and Father of all,  
who *is* above all, and through all, and in you  
all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.  
8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts

conceive, according to the mighty power of the  
 21 Holy Ghost that worketh in us, unto Him  
 be glory in all the assemblies of the saints  
 through Jesus Christ, throughout all ages, world  
 without end. Amen.

4 I THEREFORE, the prisoner of the Lord  
 Jesus and in bonds for his sake, beseech you  
 that ye would walk worthy of the calling where-  
 2 with ye are called (1 Thess. ii. 12); with all  
 lowliness and meekness, with long-suffering,  
 bearing with one another in love (Col. iii. 12, 13);  
 3 thus studying to preserve the unity of the Spirit  
 by the bond of peace [*i. e.*, peace is the bond  
 whereby the unity of the Spirit is preserved].  
 4 There is one body of which Christ is the Head,  
 viz., his church, and one Spirit which quickens  
 that body, even as ye are called to one common  
 5 hope of eternal life. There is one Lord and  
 Saviour, one common faith, one and the same  
 baptism in ~~the name of the Father, and of~~  
 6 the Son, and of the ~~Holy~~ Ghost,\* one God  
 and Father of all, who is over all things, and  
 pervades all things, and dwells in you all, as He  
 does in all his people, by his Spirit: all which  
 considerations should teach and enforce the great  
 lesson of unity.  
 7 But unto every one of us is given grace in  
 such a measure and degree as seemeth best  
 to Christ the gracious Giver. (Rom. xii. 3—8;  
 8 1 Cor. xii. 4—11.) Wherefore David saith of  
 Him, When He ascended up on high He led  
 captivity captive and gave gifts unto men. In

\* Or the 4th and 5th verses may be thus paraphrased:—"The church of Christ is one body, and one Spirit animates that body, and one hope is set before us in the Gospel, even the hope of eternal life: we all own one Lord and Saviour, profess one faith, have been partakers of one baptism."

9 unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, 10 that he might fill [or, fulfil] all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and 11 teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the 12 body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure 13 of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 14 from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. 15

other words, He led captive the principalities and powers of hell, triumphing gloriously over them (Col. ii. 15), and sent down upon his disciples the Holy Ghost, the Comforter. (Now that He ascended is a plain proof that He descended first to this lower world, and became man. (Psalm cxxxix. 15.) He that came down is the same also that went up to the highest heavens that He might fill all things with his influence and presence.) And He gave some to be apostles, and others to be prophets, and others evangelists, and others to be pastors and teachers; and this He did for the perfecting of the saints, for the full discharge of the work of the ministry, for the building up of Christ's mystical body the church ; till we all arrive at the unity of the faith and of the knowledge of the Son of God, and come to perfect manhood and maturity, even unto the measure of that spiritual stature which is to make up the fulness of Christ and complete his mystical body (see i. 23, where the fulness of Christ evidently means his mystical body the church). That we should no longer be children tossed to and fro like ships by the waves, and whirled about with every new wind of doctrine, by the sleight of men, by the crafty device which they have imagined in order to deceive ; but, holding the truth in love, should in all things grow up into Him who is our Head, even Jesus Christ ; from whom the whole mystical body receives nourishment (Col. ii. 19), being fitly framed together, and firmly united by that support which every joint supplies (according to the effectual working of each part in its own measure and proportion), and thus the whole body is increased by the growth of each particular part, and so builds up itself in love.

17 THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles  
18 walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart :  
19 who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness  
20 with greediness. But ye have not so learned  
21 Christ; if so be that ye have heard him, and have been taught by him, as the truth is in  
22 Jesus: that ye put off concerning the former conversation the old man, which is corrupt ac-  
23 cording to the deceitful lusts; and be renewed in  
24 the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go  
27 down upon your wrath: neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the

- 17 This I say, therefore, and adjure you by the Lord Jesus, that ye no longer walk as the rest of the heathen walk, in the vanity and folly  
18 of their own mind, being darkened in their understanding and estranged from the life of God in the soul, through the ignorance which is in them, because of the blindness, or hardness  
19 of their heart: who being past feeling and benumbed to all sense and conscience of sin, have given themselves up to lasciviousness, unto the  
20 practice of all uncleanness with greediness. But ye have not so learned Christ as to live after the  
21 manner of the heathen; if so be that ye have heard Him and been effectually taught by Him  
22 the true doctrine of Christ; namely that ye cast off, as respects your former course of life, the old nature which is corrupt after the deceitful  
23 lusts of the flesh; and that ye be renewed in the  
24 spirit of your mind, and put on the new nature (2 Cor. v. 17), which, after the image of God, is created in true righteousness and holiness.
- 25 Wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another, and therefore must not deceive each other.
- 26 If ye be angry, yet see that it be without sin; let not the sun go down upon your wrath;
- 27 neither by so doing yield to the devil and give him an advantage over you.
- 28 Let him that stole steal no more, but rather let him labour working with his hands the thing that is good, that he may both supply his own wants, and have something to spare for the needy.
- 29 Let no corrupt and impure discourse proceed out of your mouth, but that which is good and tends to edification that it may yield profit to

30 hearers ; and grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from

32 you, with all malice : and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

5 Be ye therefore followers of God, as dear children ; and walk in love, as Christ also hath

2 loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as

4 becometh saints ; neither filthiness, nor foolish talking, nor jesting, which are not convenient :

5 but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words : for because of these things cometh the wrath of

7 God upon the children of disobedience. Be not

8 ye therefore partakers with them. For ye were sometime darkness, but now *are ye* light in the

9 Lord : walk as children of light : (for the fruit

- 30 the hearers. And do not by yielding to these sins grieve the Holy Spirit of God, by whom ye have been sealed unto the day of salvation. (See i. 13, 14.)
- 31 To the same end, let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put 32 away from you, with all malice. And be kind to each other, tender-hearted, showing grace and goodwill to each other even as God in Christ has
- 5 been very gracious unto you. Be ye therefore followers and imitators of God, as becomes his
- 2 beloved children. And walk in love after the example of Christ who loved us and gave Himself for us an offering and sacrifice highly pleasing to God.
- 3 But fornication, and all impurity, or covetousness, let it not even be named among you, as
- 4 becometh Christians. Neither indecency, nor foolish talking, nor impure jests, which are not seemly for a Christian; but rather abound in
- 5 praise and thanksgiving. For be assured of this, that no fornicator, nor unclean person, nor covetous man, who is in God's sight an idolater, hath any inheritance in the kingdom of Christ
- 6 and God. Let no man deceive you with vain words, as if such practices were consistent with Christianity and the hope of heaven; for because of these things the wrath of God cometh on the heathen, even on all the children of disobedience.
- 7 Be not ye therefore partakers with them, lest ye share their punishment (Rev. xviii. 4), but come out from among them and be separate. (2 Cor. 8 vi. 17.) For so ignorant were you, and so completely buried in sin, that you might once be too truly called darkness, but now are you light
- 9 in the Lord: walk as children of light. (For

of the Spirit *is* in all goodness and righteousness  
10 and truth;) proving what is acceptable unto the  
11 Lord. And have no fellowship with the unfruit-  
ful works of darkness, but rather reprove *them*.  
12 For it is a shame even to speak of those things  
13 which are done of them in secret. But all things  
that are reproved [*or, discovered*] are made  
14 manifest by the light: for whatsoever doth make  
manifest is light. Wherefore he saith, Awake  
thou that sleepest, and arise from the dead, and  
Christ shall give thee light.

15 See then that ye walk circumspectly, not as  
16 fools, but as wise, redeeming the time, because  
17 the days are evil. Wherefore be ye not unwise,  
but understanding what the will of the Lord *is*.  
18 And be not drunk with wine, wherein is excess;  
19 but be filled with the Spirit; speaking to your-  
selves in psalms and hymns and spiritual songs,  
singing and making melody in your heart to the  
20 Lord; giving thanks always for all things unto  
God and the Father in the name of our Lord

the fruit of the Spirit, by whom you are enlightened, consists in all goodness, and righteousness, and truth;) choosing and making proof of that which is well pleasing to the Lord. And have no fellowship with the unfruitful works of darkness (Rom. vi. 21) committed by the heathen, but rather expose and reprove them: I do not specify them, for it is a shame even to speak of those things which are done of them in secret. But all things that are exposed and reproved are made manifest in their true character by the light: for whatsoever doth make things manifest is light. Wherefore it is said, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.\* See then that ye walk carefully and circumspectly, not as fools who take no heed to their steps, but as wise men who see and avoid the snares and dangers which beset them. Redeeming the time and making the most of your present opportunities, because the days are evil. Wherefore be ye not thoughtless and unwise, but understand what the will of the Lord is. And be not drunk with wine, wherein is excess and debauchery, but be ye filled with the Spirit (compare Acts ii. 13, 15, 17, and 1 Sam. i. 14, 15) and with that joy which the Holy Spirit imparts (Rom. xiv. 17; xv. 13); speaking to yourselves, and to each other (Coloss. iii. 16), in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord. Always giving thanks for all things unto God, even the Father, in the name of our Lord Jesus

\* This is not a direct quotation from any part of the old or new Testament: but Isaiah xxvi. 19, and lx. 1, 2, are sufficiently near to warrant the supposition that one or the other was intended.<sup>o</sup>

21 Jesus Christ. Submitting yourselves one to  
22 another in the fear of God. Wives, submit  
yourselves unto your own husbands, as unto the  
23 Lord. For the husband is the head of the wife,  
even as Christ is the head of the church: and he  
24 is the saviour of the body. Therefore as the  
church is subject unto Christ, so let the wives be  
to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also  
26 loved the church, and gave himself for it; that  
he might sanctify and cleanse it with the washing  
27 of water by the word, that he might present it  
to himself a glorious church, not having spot, or  
wrinkle, or any such thing; but that it should be  
28 holy and without blemish. So ought men to  
love their wives as their own bodies. He that  
29 loveth his wife loveth himself. For no man ever  
yet hated his own flesh; but nourisheth and  
30 cherisheth it, even as the Lord the church: (for  
we are members of his body, of his flesh, and of  
31 his bones.) For this cause shall a man leave his  
32 father and mother, and shall be joined unto his  
wife, and they two shall be one flesh. This is a  
great mystery: but I speak concerning Christ

- 21 Christ. Be subject to each other in your several  
22 stations in the fear of God. Wives, submit  
yourselves to your own husbands as unto the  
Lord, remembering that in submitting yourselves  
to them you are submitting yourselves to the  
23 Lord. For the husband is by God's ordinance  
the head of the wife, even as Christ is the Head  
of the church, and He is not only the Head, but  
24 the Saviour of it, as his body. Therefore as the  
church is in all things subject to Christ, so let  
the wives be to their own husbands in everything  
lawful and right.
- 25 Husbands, love your wives, even as Christ also  
26 loved the church and gave himself for it; that  
He might sanctify it by his Spirit, and cleanse it  
with the washing of water ~~in baptism and~~ by the  
27 word of God (John xvii. 17); that He might  
at length present it to himself a glorious church  
not having any spot of sin, or wrinkle, or de-  
formity, or anything to mar its beauty, but that  
it should be perfectly holy and without blemish.
- 28 Men ought so to love their wives, as they love  
their own bodies: he that loveth his wife in a  
sort loveth himself, for she is a part of himself.
- 29 For no man ever yet hated his own body, what-  
ever its faults and infirmities, but nourisheth and  
cherisheth it even as the Lord Jesus Christ does
- 30 the church. For as Adam said of Eve, " This is  
now bone of my bones and flesh of my flesh " (Gen. ii. 23), so, in a spiritual sense, we too who  
believe are members of Christ's body, yea, of his  
flesh, and of his bones, members of that mystical
- 31 body of which He is the Head. For this cause  
shall a man leave his father and mother and shall  
be joined unto his wife, and they two shall
- 32 become one flesh. What I have been saying  
contains a great hidden truth, I mean the close

33 and the church. Nevertheless let every one of you in particular so love his wife even as himself ; and the wife *see* that she reverence *her* husband.

6 CHILDREN, obey your parents in the Lord : for this is right. Honour thy father and mother, 2 (which is the first commandment with promise,) 3 that it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of *your* heart, as unto 6 Christ : not with eyeservice, as menpleasers ; but as the servants of Christ, doing the will of 7 God from the heart ; with good will doing 8 service, as to the Lord, and not to men : knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening : knowing that your Master also is in heaven ; neither is there respect of persons with him.

union between Christ and his church, and how  
 He left his Father's house to take our nature  
 33 upon Him and to unite himself to us. At the  
 same time let every one of you in particular so  
 love his wife even as himself, and let the wife see  
 that she reverence her husband.

- 6 CHILDREN, obey your parents in all lawful things, as the Lord has commanded, for this is
- 2 just and right. Honour thy father and thy mother, which is the first commandment (*i.e.*, of the second table), with a special promise attached
- 3 to it; that, according to the promise, it may be well with thee, and that thou mayest live long upon the earth.
- 4 And, ye fathers, provoke not your children to wrath by harsh usage, lest they be discouraged (Coloss. iii. 21), but bring them up to know and serve the Lord by Christian instruction and wholesome counsel.
- 5 Servants, be obedient to your earthly masters with fear and trembling; and this do with all Christian sincerity as unto Christ who requires this of you, and whose doctrine you will thus
- 6 adorn. Serve them not only while their eye is upon you, as those do whose sole care is to please men, but as the servants of Christ, doing the will
- 7 of God from the heart: with good will doing service, as to the Lord, and not to men only.
- 8 And be assured that whatsoever good thing any man doeth from a principle of conscience towards God, he shall in no wise lose his reward, whether he be slave, or free man.
- 9 And ye masters, on your part, do the same things to them, forbearing threatening, and being kind and considerate, knowing that you too have a Master in heaven, with whom there is no respect of persons.

10 Finally, my brethren, be strong in the Lord,  
11 and in the power of his might. Put on the  
whole armour of God, that ye may be able to  
12 stand against the wiles of the devil. For we  
wrestle not against flesh and blood, but against  
principalities, against powers, against the rulers  
of the darkness of this world, against spiritual  
wickedness [*or, wicked spirits*] in high *places*.  
13 Wherefore take unto you the whole armour of  
God, that ye may be able to withstand in the  
14 evil day, and having done all, to stand. Stand  
therefore, having your loins girt about with  
truth, and having on the breastplate of righteous-  
15 ness ; and your feet shod with the preparation of  
16 the gospel of peace ; above all, taking the shield  
of faith, wherewith ye shall be able to quench all  
17 the fiery darts of the wicked. And take the  
helmet of salvation, and the sword of the Spirit,  
18 which is the word of God : praying always with  
all prayer and supplication in the Spirit, and  
watching thereunto with all perseverance and  
19 supplication for all saints ; and for me, that utter-  
ance may be given unto me, that I may open my  
mouth boldly, to make known the mystery of the

- 10 Finally, my brethren, be strong in the Lord, and in the power of his might, who is able to strengthen you for every duty and to sustain you  
11 against all opposition. Put on the complete armour of God that ye may be able to stand  
12 against the crafts and assaults of the devil. For our struggle is not with flesh and blood only (that is, with men like ourselves), but with the principalities and powers of hell, with those evil spirits who rule over all those in the world who are yet in darkness, with wicked spirits who  
13 range the air. (See ii. 2.) Wherefore trust in no human resources, but take unto you the complete armour of God, that ye may be able to withstand in the evil day of conflict and temptation, and having done all that should be done, so  
14 to stand your ground. Stand therefore, having the loins of your mind (1 Pet. i. 13) girt about with sincerity and truth, and putting on as a  
15 breastplate righteousness and true holiness; and having your feet shod for rugged paths, and your hearts prepared for dangers and difficulties by the powerful influence of the Gospel of peace  
16 and reconciliation; over all the rest raising the shield of faith, by which ye shall be able to ward off and extinguish all the fiery darts and piercing  
17 temptations of the Wicked one. And take for an helmet the hope of salvation (1 Thess. v. 8), and  
18 the sword of the Spirit which is the word of God: praying always with all manner of prayer and supplication, by the help of the Holy Spirit, and to this end watching with all perseverance, and with supplication not for yourselves only,  
19 but for all the saints, and especially for me that power of utterance may be given to me that I may open my mouth with all freedom and boldness (Acts iv. 29), so as to make known the

**340 EPHESIANS VI. 20—24; PHILIPPIANS I. 1, 2.**

- 20 gospel, for which I am an ambassador in bonds :  
that therein I may speak boldly, as I ought to  
speak.
- 21 But that ye also may know my affairs, *and* how  
I do, Tychicus, a beloved brother and faithful  
minister in the Lord, shall make known to you  
22 all things : whom I have sent unto you for the  
same purpose, that ye might know our affairs,  
and *that* he might comfort your hearts.
- 23 Peace *be* to the brethren, and love with faith,  
from God the Father and the Lord Jesus Christ.  
24 Grace *be* with all them that love our Lord Jes*us*,  
Christ in sincerity. Amen.

Written from Rome unto the Ephesians by  
Tychicus.

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**THE EPISTLE OF PAUL THE APOSTLE**

**TO THE**

**PHILIPPIANS.**

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- 1 PAUL and Timotheus, the servants of Jesus  
Christ, to all the saints in Christ Jesus which are  
2 at Philippi, with the bishops and deacons : grace

- 20 Gospel among the Gentiles: for doing which I am an ambassador in chains; but pray for me that therein I may speak boldly as I ought to speak.
- 21 But that ye also may know my affairs and what I am doing, Tychicus, a beloved brother and faithful minister in the work of the Lord,
- 22 will make known to you all things: whom I have sent to you for this very purpose, that ye may know our affairs and that he may comfort your hearts.
- 23 Peace to the brethren and love with faith from God the Father and from the Lord Jesus Christ.
- 24 Grace be with all who love our Lord Jesus Christ in sincerity. Amen.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

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- 1 PAUL and Timothy, servants of Jesus Christ, send greeting to all the holy brethren in Christ Jesus which are in Philippi, and also to the  
2 bishops and deacons. Grace be unto you and

*be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*

3 I thank my God upon every remembrance of  
4 you, always in every prayer of mine for you all  
5 making request with joy, for your fellowship in  
6 the gospel from the first day until now; being  
7 confident of this very thing, that he which hath  
begun a good work in you will perform *it* until  
7 the day of Jesus Christ: even as it is meet for  
me to think this of you all, because I have you  
in my heart; inasmuch as both in my bonds, and  
8 all are partakers of my grace. For God is my  
record, how greatly I long after you all in the  
bowels of Jesus Christ.

9 And this I pray, that your love may abound  
yet more and more in knowledge and *in* all  
10 judgment: that ye may approve things that are  
excellent; that ye may be sincere and without  
11 offence till the day of Christ; being filled with  
the fruits of righteousness, which are by Jesus  
Christ, unto the glory and praise of God.  
12 But I would ye should understand, brethren,  
that the things *which happened* unto me have  
fallen out rather unto the furtherance of the  
13 gospel; so that my bonds in Christ are manifest

peace from God our Father and from the Lord Jesus Christ.

- 3 I thank my God as often as I remember you  
 4 (Rom. i. 8), (always in every prayer of mine  
 5 making supplication for you all with joy,) for  
 your liberal support of the Gospel from the first  
 day you heard it until now (comp. iv. 15, *καινωνίᾳ*  
 6 *ἐκουνώνησεν*); being persuaded of this very thing,  
 that He who hath graciously begun a good work  
 in you, will carry on and complete it until the  
 day of Jesus Christ, when He shall come to be  
 glorified in his saints and to be admired in all  
 7 them that believe (2 Thess. i. 10): even as  
 it is meet and right that I should have this care  
 for you all (iv. 10), because that you have me in  
 your hearts, inasmuch as both in my bonds and  
 sufferings, and in that which I do for the defence  
 and maintenance of the Gospel, you are all of  
 you joint contributors to the benefit I have re-  
 8 ceived.\* For God is my witness how earnestly  
 I long after you all with the yearnings of Chris-  
 tian affection.
- 9 And this I pray that your love may abound  
 more and more with knowledge and all discern-  
 10 ment: that so you may try things that differ (see  
 marginal translation) and make a wise choice, to  
 the intent that you may be sound and sincere  
 in faith and life, and void of offence till the day  
 11 of judgment; being filled with the fruits of  
 righteousness which are to the glory and praise  
 of God through the merits and mediation of  
 Jesus Christ.
- 12 But I wish you to know, brethren, that the  
 things which have befallen me have not hindered,  
 13 but rather furthered the Gospel. So that my  
 bonds for the faith of Christ are well known in

\* So Pearce. See Paley's "Horæ Paulinæ" in Philip.

14 in all the palace, and in all other *places*; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and  
16 strife; and some also of good will: the one  
17 preach Christ of contention, not sincerely,  
18 supposing to add affliction to my bonds: but the  
other of love, knowing that I am set for the  
19 defence of the gospel. What then? notwithstanding,  
every way, whether in pretence, or in  
truth, Christ is preached; and I therein do  
rejoice, yea, and will rejoice. For I know that  
this shall turn to my salvation through your  
prayer and the supply of the Spirit of Jesus  
20 Christ, according to my earnest expectation and  
my hope, that in nothing I shall be ashamed, but  
that with all boldness, as always, so now also,  
Christ shall be magnified in my body, whether it  
be by life, or by death.

21 For to me to live is Christ, and to die is gain.  
22 But if I live in the flesh, this is the fruit of my  
23 labour: yet what I shall choose I wot not. For  
I am in a strait betwixt two, having a desire to  
depart, and to be with Christ; which is far  
24 better: nevertheless to abide in the flesh is more  
25 needful for you. And having this confidence, I

- the whole palace, and in all other parts of Rome ;  
 14 and many of the Christian brethren, gaining confidence by my bonds and encouraged by my example, are much more bold than heretofore to preach the word without fear.  
 15 Some indeed preach Christ even from envy and strife, jealous of my success and reputation as the apostle of Jesus Christ, but some from  
 16 goodwill to me and the Gospel. The one sort preach Christ of contention, not sincerely (Rom. xvi. 17, 18), thinking to oppose me, and to add  
 17 affliction to my bonds ; but the other out of love, knowing that I am placed here to maintain and  
 18 defend the Gospel. What then ? Still every way, whether in pretence, or in truth, Christ is preached, and in this I rejoice, yea, and  
 19 will rejoice. For I know that this also shall issue in my salvation, in answer to your prayer and by the supply of the Spirit of Jesus Christ.  
 20 For it is my earnest expectation and confident hope that in nothing I shall be ashamed, but speak the word with all boldness (Acts v. 29), that as always hitherto, so now also, Christ shall be exalted and magnified in my body, whether by my life or death.  
 21 For to me to live is Christ—I live to serve and  
 22 honour Him ; and to die is gain. But if to live in the flesh be Christ, then is it well worth my while \* to live ; and what to choose I know not.  
 23 For I am in a strait between these two, having, on the one hand, a desire to depart from this world of sin and sorrow and to be with Christ,  
 24 which is very much better : but to abide still in the flesh is more needful for you and the other  
 25 Gentile churches. And being firmly persuaded of this, I know and feel assured that I shall yet

\* καρπὸς ἔργου, operæ pretium.

know that I shall abide and continue with you all,  
26 for your furtherance and joy of faith : that your  
rejoicing may be more abundant in Jesus Christ  
for me, by my coming to you again.  
27 Only let your conversation be as it becometh  
the gospel of Christ : that whether I come and  
see you, or else be absent, I may hear of your  
affairs, that ye stand fast in one spirit, with one  
mind striving together for the faith of the  
28 gospel ; and in nothing terrified by your adver-  
saries : which is to them an evident token of  
perdition, but to you of salvation, and that of  
29 God. For unto you it is given in the behalf of  
Christ, not only to believe on him, but also to  
30 suffer for his sake ; having the same conflict  
which ye saw in me, and now hear *to be* in me.

2 IF *there be* therefore any consolation in Christ,  
if any comfort of love, if any fellowship of the  
Spirit, if any bowels and mercies, fulfil ye my  
2 joy, that ye be likeminded, having the same love,  
3 being of one accord, of one mind. *Let nothing*  
*be done* through strife or vainglory ; but in low-  
liness of mind let each esteem other better than  
4 themselves. Look not every man on his own  
things, but every man also on the things of  
others.

5 Let this mind be in you, which was also in

- longer continue in life, for the furtherance of  
26 your faith and joy ; that when I come to you  
again, your rejoicing for me may be more abundant  
in and through Christ Jesus.
- 27 But be sure you behave yourselves as becometh the Gospel of Christ, that whether I come and see you, or remain absent, I may hear concerning you that you stand fast in one spirit, striving together with one soul for the faith of  
28 the Gospel ; and not at all terrified by the rage and fury of your adversaries, which is to them an evident token of destruction, but to you of salvation, and that from God, with whom it is a just and righteous thing to recompense tribulation to them that trouble you, but to you who are troubled eternal rest and glory. (See 2 Thess.  
29 i. 4—10.) For unto you it is granted in the behalf of Christ, not only to believe in Him, but also to have the special honour of suffering for his sake (Matt. v. 10—12 ; Acts v. 41 ; 2 Tim.  
30 ii. 11, 12) ; having the same conflict to endure with opposers and persecutors which you saw in me when I was among you, and now hear to be in me at Rome.
- 2 IF there be therefore any consolation in Christ, if any comfort in his love, if any participation in the gift of the Holy Spirit, if any com-  
2 passion and tender mercies, by all these animating motives I entreat you to fulfil my joy by being likeminded, having the same love one to another,  
3 being of one soul and of one mind ; doing nothing through strife or vain-glory, but in lowliness of mind esteeming each other better than your-  
4 selves. Let not every one selfishly regard his own interest, but every one also the interests of others.
- 5 Let this disposition be in you which was also

6 Christ Jesus: who, being in the form of God,  
thought it not robbery to be equal with God:  
7 but made himself of no reputation, and took  
upon him the form of a servant, and was made in  
8 the likeness of men: and being found in fashion

6 in Christ Jesus; who though He was originally in the form of God, the brightness of his Father's glory and the express image of his person (Heb. i. 3), yet He did not, when he appeared on earth, eagerly catch at being as God,\* though He had  
 7 a full right to it; but emptied himself of his glory and took upon Him the form of a servant (Matt. xx. 28), being made like unto men in all  
 8 things, save sin: and being found in fashion as a

\* I have always thought, what I believe to be the Socinian translation of ὃνχ ἀρπαγμὸν ἡγήσατο, the true translation, and at the same time most effective *against* the Socinian teaching. "Who, though He was in the form of God, as He originally existed (and to be in the *form of God* is to *be* God, as to take the *form of a servant* (ver. 7) is to become a servant), yet He did not, when He appeared on earth, eagerly catch at being *as* God—*Iσα Θεώ* *as* God, *like* God. He did not in the days of his flesh take upon Him the glory which of right belonged to Him. So far from it, He emptied himself of his glory, taking upon Him the form of a servant, being made in the likeness of men." Here was the first stage of his humiliation, and that which paved the way for the second. "And being found in fashion as a man (the opposite to being *Iσα Θεώ*, appearing *as* God) He humbled himself still further, and became obedient unto death—and that death the most ignominious of all—the death of the cross."

Christ is proposed to us (ver. 5) as an example of humility. To set off his humility we are reminded of his original state—that He was—he existed from all eternity—*ὑπάρχων*—it was his natural state. He was in the form of God, He was God. Then comes the humiliation to which He stooped. First, generally, He did not seek to appear as God. On the contrary, He emptied himself of his glory. Then, particularly, He did this, first, by becoming man, and so taking upon him the form of a servant; secondly, by becoming obedient unto death, and that the death of the cross.<sup>o</sup>

It is a just observation that *εἰναι* *Iσα* does not properly signify *equal to*, for that sense would have been expressed by *Iσον*, as John v. 18. Whitby has many quotations from the LXX. to show that *Iσα* is constantly used to denote comparison, Job xi. 12; Isaiah li. 23, &c. Thus Hom. Od. o 519, *τὸν νῦν* *Iσα* *Θεῷ* *'Ιθακῆσιοι* *εισορόωσι*. Also λ 303, 483, ll. ε 71.—Slade.

as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and

- man, He humbled himself yet more, and became obedient unto death, even the accursed death of  
 9 the cross. Wherefore God also hath highly exalted Him in that very manhood in which He suffered, and given Him a name which is above every name, a dignity and majesty  
 10 beyond all creatures; that in the name of Jesus every knee should bow of beings in heaven, and  
 11 in earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord of all, to the glory of God the Father who has given Him all power in heaven and in earth.  
 12 Wherefore, my dear brethren, as ye have always hitherto obeyed my voice, not only while I was present with you, but now still more since I have been absent; work out your own salvation with holy care and diligence, fearing and  
 13 even trembling to fall short of it. And be not discouraged by the difficulty of it, for it is God who of his own good pleasure worketh in you both to will that which is good and to perform  
 14 the same. Do all things which God commands cheerfully and without murmurings and dis-  
 15 putings; that ye may be blameless and guileless (Matt. x. 16 Gr.), the faultless children of God in the midst of a crooked and perverse generation, among whom ye shine as lights in a dark world,  
 16 thus holding forth the word of life, that I may have cause to rejoice in the day of judgment that I have not run my course in vain, nor preached and laboured in vain.  
 17 Yea, and if I should suffer martyrdom and my blood be poured forth as a drink-offering \* upon

\* There is here an evident allusion to the drink-offering which was poured upon the sacrifice. St. Paul had been the means of bringing the Philippians to devote themselves and their services as a sacrifice to the Lord. And if he should be

service of your faith, I joy, and rejoice with you  
18 all. For the same cause also do ye joy, and re-  
joice with me.

19 But I trust in the Lord Jesus to send Timo-  
theus shortly unto you, that I also may be  
20 of good comfort, when I know your state. For  
I have no man likeminded, who will naturally  
21 care for your state. For all seek their own, not  
22 the things which are Jesus Christ's. But ye  
know the proof of him, that, as a son with the  
father, he hath served with me in the gospel.  
23 Him therefore I hope to send presently, so soon  
24 as I shall see how it will go with me. But  
I trust in the Lord that I also myself shall come  
shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in  
labour, and fellowsoldier, but your messenger,  
26 and he that ministered to my wants. For he  
longed after you all, and was full of heaviness,  
because that ye had heard that he had been sick.  
27 For indeed he was sick nigh unto death: but  
God had mercy on him; and not on him only, but

- the sacrifice and service of your faith, so far from  
18 sorrowing, I joy and rejoice with you all. And in like manner I would have you joy and rejoice with me.
- 19 But though I speak thus, I hope in the Lord Jesus that I shall be able to send Timothy to you shortly, that I also may be of good comfort when I know your affairs, "that ye stand fast in one spirit with one mind striving together for  
20 the faith of the Gospel." (See i. 27.) For I have no one here likeminded with him, who will have the same natural affection for you, and be  
21 so interested in your affairs. For, compared with him, all seek their own interest and regard their own safety, rather than the advancement of Christ's kingdom and the profit of his church.  
22 But you have had proof of him that as a son with a father he hath assisted me in the ministry of  
23 the Gospel. Him therefore I hope to send as soon as ever I shall see how it will fare with me, and what will be the issue of my appeal to  
24 Cæsar. And indeed I have confidence in the Lord that I shall be set at liberty and myself also come to you shortly.  
25 Yet in the meantime I thought it necessary to send back to you Epaphroditus my brother, and fellow-labourer, and fellow soldier, but your messenger and him that ministered to my wants.  
26 For he longed after you all, and was full of heaviness to think what sorrow the news of  
27 his sickness would cause you. And indeed he was sick nigh unto death, but God had mercy on him, and not on him only, but on me also, called to shed his blood for Christ, he would count it as the pouring out of a drink-offering upon that sacrifice of theirs, and rejoice thus to confirm their faith, and called on them to rejoice with Him.

on me also, lest I should have sorrow upon  
28 sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.  
29 Receive him therefore in the Lord with all  
30 gladness; and hold such in reputation; because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

3 FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is not grievous, but for you it is safe.*

2 Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence 4 in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh,  
5 I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;  
6 concerning zeal, persecuting the church; touch-

lest by his loss I should have sorrow upon  
 28 sorrow. I was therefore the more careful to  
 send him, that when ye see him again, restored  
 to health, ye may rejoice, and that I may be the  
 29 less sorrowful on your account. Receive him  
 therefore in the Lord with all gladness, and  
 30 count such precious and honourable; because for  
 the work of Christ he was brought nigh unto death,  
 not regarding his own life that he might bring me  
 relief, and minister unto me in your stead.

**3** FINALLY, my brethren, rejoice in the Lord Jesus. To write the same things to you which I have already preached, to me indeed is not troublesome, and for you it is safe.

**2** Beware of false apostles whom, for their impudence and greedy love of gain, I may call dogs (Is.lvi. 10, 11); beware of evil workmen, who labour only to undermine and destroy the church of Christ; beware of those who, calling themselves the circumcision, are really the concision, and have nothing but the cutting and maiming of  
**3** the flesh. For we are the circumcision, the true children of Abraham, who worship God in spirit and in truth, who glory in Christ Jesus, and have no confidence in fleshly privileges.

**4** Though, if salvation were to be had by these, I might also have confidence in the flesh: for if any other man thinketh that he may have trust and confidence in fleshly privileges,

**5** I have more reason to do so: for I was circumcised on the eighth day, as the law requires; sprung from the stock of Israel; of the tribe of Benjamin (no mean tribe); an Hebrew both by father and mother; and, as respects the keeping of the law, brought up in great strictness as a Pharisee (Acts xxiii. 6, and  
**6** xxvi. 5); with respect to zeal, a bitter persecu-

ing the righteousness which is in the law,  
7 blameless. But what things were gain to me,  
8 those I counted loss for Christ. Yea doubtless,  
and I count all things *but* loss for the excellency  
of the knowledge of Christ Jesus my Lord: (for  
whom I have suffered the loss of all things,  
9 and do count them *but* dung, that I may win  
Christ, and be found in him, not having mine  
own righteousness, which is of the law, but that  
which is through the faith of Christ, the right-  
10 eousness which is of God by faith:) that I may  
know him, and the power of his resurrection, and  
the fellowship of his sufferings, being made con-  
11 formable unto his death; if by any means I  
might attain unto the resurrection of the dead.

12 Not as though I had already attained, either  
were already perfect; but I follow after, if that  
I may apprehend that for which also I am appre-  
13 hended of Christ Jesus. Brethren, I count not  
myself to have apprehended: but *this* one thing  
*I do*, forgetting those things which are behind,  
and reaching forth unto those things which are  
14 before, I press toward the mark for the prize of  
the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be

- tor of the Christians, and, with respect to my outward observance of the law of Moses, blameless. But the very things which I formerly confided in and thought my rich gain, these I have readily renounced and counted loss for the sake of Christ. Yea doubtless, and I count all things but loss for the superior excellency of the knowledge of Christ Jesus my Lord, for whose sake I have willingly suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in Him, not having my own righteousness which is of the law, nor trusting in any works of my own, but that which is through the faith of Christ, the righteousness which is of God's free gift by believing in Christ Jesus: that I may know Him and experience the power of his resurrection raising me up to higher and higher degrees of holiness, and may have fellowship with Him in his sufferings, being conformed to his death, if by these or any other means I may attain to the resurrection from the dead to eternal life.
- Not as if I had already received the prize, or were already perfected: but I press on if by any means I may lay hold upon that prize in order to which I have been taken by the hand, as it were, by Christ Jesus, and by Him introduced into the place appointed for the contest.
- Brethren, I do not reckon myself to have yet laid hold on and secured the prize; but one thing I do, forgetting the things behind, and stretching onward to clear the ground before me,
- I press towards the goal for the prize of the high calling of God in Christ Jesus.
- Let us, therefore, as many as are perfect, be thus minded, viz., to press forward in the Christian race: and if in any point there be a difference of

thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the 17 same thing. Brethren, be followers together of me, and mark them which walk so as ye have 18 us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of 19 Christ: whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, 20 who mind earthly things.) For our conversation is in heaven; from whence also we look for the 21 Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto 4 himself. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. 3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

4 REJOICE in the Lord alway: *and again I say,*

- opinion among you, even this will God reveal to you, and lead you into all truth and godliness. But in the mean time whereunto we have already attained in knowledge or holiness, let this be our mind, our aim and determination, to walk by the same rule. Brethren, be followers together of me, and observe and imitate those who walk so as ye have us for an example.
- For many there are, of whom I have told you often, and now tell you even weeping, who live so contrary to the gospel that they are the enemies of the cross of Christ. Whose end is destruction, who serve and obey their own fleshly lusts, thus making a god of their belly, and who glory in that which ought to be their shame, whose heart and affections are set on earthly things. It is not so with us : heaven is the city of which we are free : thither we ascend in heart and hope, and from thence we wait for the Saviour the Lord Jesus Christ, who will transform this our vile body into the very likeness of his glorious body, according to the mighty power by which He is able even to subdue all things to himself. Wherefore, my brethren, beloved and exceedingly longed for, my joy and crown (1 Thess. ii. 19, 20), so stand fast in the Lord, O beloved.
- I beseech Euodias, and beseech Syntyche, to lay aside their disputes and to be of the same mind in the Lord, as knit together in Christ.
- And I beseech thee also, true yoke-fellow and faithful companion in the work of Christ (ii. 25), help those women who shared my toils and sufferings in the gospel cause, with Clement also and with the rest of my fellow-labourers, whose names are written in the book of life (Luke x. 20), though I do not stop now to particularize them.
- Rejoice in the Lord always ; again I say, re-

- 5 Rejoice. Let your moderation be known unto all men. The Lord *is* at hand.
- 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let
- 7 your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
- 8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever, things *are* of good report; if *there be* any virtue, and if *there be*
- 9 any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.
- 10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked
- 11 opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I
- 12 am, *therewith* to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and
- 13 to suffer need. I can do all things through
- 14 Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction.

- 5 joyce. Let your gentleness and moderation be evident to all. The Lord is at hand and the day of your deliverance near.
- 6 Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let
- 7 your requests be made known unto God. And the peace of God which passeth all understanding shall keep and defend you from all distrust and anxiety of heart and mind through Christ Jesus. (Isa. xxvi. 3.)
- 8 Finally, my brethren, whatsoever things are true, whatsoever things are reverend and holy, whatsoever things are just and right, whatsoever things are chaste and pure, whatsoever things are pleasing and amiable, whatsoever things are justly of good esteem and report, if there be any virtue which I have not named, and if there be anything praiseworthy, let these be objects
- 9 of your thought and attention. Those things which ye have both learned, and received, and heard from me, and seen in me, do; and the God of peace shall be with you.
- 10 But I rejoiced in the Lord greatly that now at length your care for me to supply my wants hath revived; not that I supposed it dead before,
- 11 but you had no opportunity of showing it. Do not think that I complain of want: for I have learned, in whatever state I am, to be contented.
- 12 I know how to be in a poor and low condition, and I know how to abound; in every place and under all circumstances I have learned the happy secret of contentment and moderation, both in fulness and in hunger, both in abundance
- 13 and in want. In short, I can do all things
- 14 through Christ who strengtheneth me. Nevertheless ye did well in that ye did communicate with me in my affliction.

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye  
16 only. For even in Thessalonica ye sent once  
17 and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound  
18 to your account. But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing  
19 to God. But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The bre-  
22 thren which are with me greet you. All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

It was written to the Philippians from Rome  
by Epaphroditus.

- 15 Now, ye Philippians, know also that when I first preached the gospel among you, and departed from Macedonia to carry it further, no church imparted relief to me but ye only.
- 16 For even in Thessalonica, before I left your parts, ye sent once and again to the supply
- 17 of my wants. Not that I desire the gift for my own sake; but I desire fruit that may abound to your account in the day of Christ's appearing.
- 18 (Matt. x. 40—42; Heb. vi. 10.) So far from desiring or needing more, I have all I want and abound; I have more than enough, having received of Epaphroditus your last kind present, a sweet-smelling perfume, a sacrifice acceptable
- 19 and well pleasing to God. And my God, I am persuaded, will supply all your wants out of his abundant fulness and glorious riches through Christ Jesus.
- 20 Now unto God, even our Father, be glory for ever and ever. Amen.
- 21 Greet every Christian saint at Philippi: the brethren also, who are with me while I write
- 22 this epistle, greet you. Indeed all the saints greet you, and especially they that are of Cæsar's household.
- 23 The grace of our Lord Jesus Christ be with you all. Amen.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

---

1 PAUL, an apostle of Jesus Christ by the will  
of God, and Timotheus *our* brother, to the  
saints and faithful brethren in Christ which are  
at Colosse: Grace *be* unto you, and peace,  
from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our  
4 Lord Jesus Christ, praying always for you, since  
we heard of your faith in Christ Jesus, and  
5 of the love *which ye hate* to all the saints, for  
the hope which is laid up for you in heaven,  
whereof ye heard before in the word of the  
6 truth of the gospel; which is come unto you,  
as *it is* in all the world, and bringeth forth fruit,  
as *it doth* also in you, since the day ye heard  
7 *of it*, and knew the grace of God in truth: as ye  
also learned of Epaphras our dear fellowservant,  
8 who is for you a faithful minister of Christ: who  
also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard  
*it*, do not cease to pray for you, and to desire  
that ye might be filled with the knowledge of  
his will in all wisdom and spiritual understand-  
10 ing; that ye might walk worthy of the Lord  
unto all pleasing, being fruitful in every good

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

---

- 1 PAUL, an apostle of Jesus Christ by the will  
of God, and Timothy our brother, send greeting  
to the saints and faithful Christian brethren who  
are at Colosse: Grace be unto you and peace  
from God our Father and the Lord Jesus Christ.
- 3 We give thanks to the God and Father of  
our Lord Jesus Christ, praying always for you,  
4 (having heard of your faith in Christ Jesus, and  
5 of the love which ye have to all the saints), because  
of the hope of an eternal inheritance which is laid  
up for you in heaven, of which ye heard before in  
6 the true and faithful word of the Gospel, which is  
come unto you, even as it is spread abroad in the  
whole world, and bringeth forth fruit, as it doth  
also in you, from the day ye first heard it, and  
7 knew the grace of God in truth; as ye also  
learned it from Epaphras, our dear fellow-  
servant, who is for you a faithful minister of  
8 Christ; who hath also declared to us your sincere  
love to the brethren.
- 9 Therefore we also, from the day that we heard  
of it, do not cease to pray for you, and to desire  
of God that ye may be filled with the knowledge  
of his will, and endued with all wisdom and  
10 spiritual understanding; that thus ye may walk  
worthy of the Lord Jesus, so as to please Him

work, and increasing in the knowledge of God;  
11 strengthened with all might, according to his  
glorious power, unto all patience and long-  
12 suffering with joyfulness; giving thanks unto  
the Father, which hath made us meet to be  
partakers of the inheritance of the saints in  
13 light: who hath delivered us from the power of  
darkness, and hath translated *us* into the king-  
14 dom of his dear Son: in whom we have redemp-  
tion through his blood, *even* the forgiveness of  
15 sins: who is the image of the invisible God, the  
16 firstborn of every creature. For by him were  
all things created, that are in heaven, and that  
are in earth, visible and invisible, whether *they*  
*be* thrones, or dominions, or principalities, or  
powers: all things were created by him, and for

in all things, being fruitful in every good work,  
 11 and increasing in the knowledge of God : being  
     mighty strengthened by his glorious power to  
     endure your trials and temptations with all  
     patience and long-suffering, and even with joy-  
 12 fulness ; giving thanks unto the Father who hath  
     qualified us to be partakers of the inheritance  
 13 of the saints in light : who hath delivered us  
     from the power of sin and Satan, and hath  
     transferred us into the kingdom of his beloved  
 14 Son, in whom, and through the merits of whose  
     blood, we have redemption, even the forgiveness  
 15 of our sins : who is the visible image of the  
     invisible God,\* “God manifest in the flesh”  
     (1 Tim. iii. 16) ; begotten before all creatures :  
 16 (for by Him were all things created,† that are  
     in heaven and that are in earth ; both visible, as  
     the sun, moon, stars and men, and invisible,  
     as the different orders of angels, whether they  
     be called thrones, or dominions, or principalities,  
     or powers, all things were created by Him and

\* No man hath seen God at any time (John i. 18), nor can see Him, for the Godhead is invisible : but Jesus Christ, the only begotten Son, hath declared Him. Being possessed of all his attributes and perfections, and appearing to us in human nature, He is “God manifest in the flesh.” Hence He said to Philip, “He that hath seen me hath seen the Father” (John xiv. 9) : for He manifested forth his glory, and displayed the Divine perfections in human nature.

† The passage which I have here enclosed in a parenthesis, viz., vers. 16, 17, and part of ver. 18, is evidently the Apostle’s own explanation of his meaning in using the expression *πρωτότοκος πάσης κτίσεως*, and is quite inconsistent with the idea of his being himself a creature. Christ, he says, was *πρωτότοκος πάσης κτίσεως* because by Him were created all things. “Whatsoever received its being by creation, was by Him created.” (Bishop Pearson on the Creed, on the words “his only Son”; where see more on the subject.) <sup>o</sup>

17 him : and he is before all things, and by him all  
18 things consist. And he is the head of the body,  
the church : who is the beginning, the firstborn  
from the dead ; that in all *things* he might have  
19 the pre-eminence. For it pleased *the Father*  
20 that in him should all fulness dwell : and, having  
made peace through the blood of his cross, by  
him to reconcile all things unto himself ; by  
him, *I say*, whether *they be* things in earth,  
or things in heaven.

21 And you, that were sometime alienated and ene-  
22 mies in *your* mind by wicked works, yet now hath  
he reconciled in the body of his flesh through  
death, to present you holy and unblameable and  
23 unreproveable in his sight : if ye continue in the  
faith grounded and settled, and *be* not moved  
away from the hope of the gospel, which ye have  
heard, *and* which was preached to every creature  
which is under heaven ; whereof I Paul am  
made a minister.

24 Who now rejoice in my sufferings for you,  
and fill up that which is behind of the afflictions  
of Christ in my flesh for his body's sake, which  
25 is the church : whereof I am made a minister,  
according to the dispensation of God which is  
given to me for you, to fulfil the word of God ;

- 17 for his honour and glory; and He is before all things, begotten of his Father before all worlds; and as by Him all things were made that are made, so by Him are they all sustained  
 18 and preserved; and He is the Head of his body the Church): who is the beginning, the first who rose from the dead to die no more, that in all things He might have the pre-eminence. (See  
 19 John v. 27, 28.) For it pleased the Father that in Him should all fulness dwell, and to make  
 20 Him the Fountain of Life to his people; and (having made peace through the blood of his cross) to reconcile all things to Himself, by Him, I say, whether they be saints on earth, or the spirits of just men made perfect in heaven.  
 21 And you Gentiles that were formerly estranged from God, and enemies in your mind to Him by wicked works, even you hath He now reconciled to God; and this He hath done by dying for you in human nature, in order to present you holy, and unblameable, and free from every charge before Him as Judge of all in the great  
 23 day: if only ye continue in the faith, grounded and settled therein, and be not moved away from the blessed hope contained in the Gospel which ye have heard, and which hath been preached to every creature under heaven, whether Jew or Gentile, of which Gospel I Paul am made a minister.  
 24 And I now rejoice in my sufferings for you, and willingly fill up the measure of those afflictions which by the appointment of Christ still remain for me to endure in my flesh, for the sake  
 25 of his body, the church: of which church I am made a minister by God's appointment and commission given me for you Gentiles, that I may

26 *even* the mystery which hath been hid from ages and from generations, but now is made manifest  
 27 to his saints : to whom God would make known what *is* the riches of the glory of this mystery among the Gentiles ; which is Christ in you the  
 28 hope of glory : whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ  
 29 Jesus : whereunto I also labour, striving according to his working, which worketh in me mightily.

2 FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the  
 2 flesh ; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of  
 3 the Father, and of Christ ; in whom are hid all  
 4 the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with  
 5 enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of  
 6 your faith in Christ. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him :  
 7 rooted and built up in him, and stablished in the

26 fully preach the word of God, and declare that mystery respecting the calling of the Gentiles which hath been hid from past ages and from former generations, but is now made manifest to  
 27 his saints and servants, to whom God would make known what is the rich glory of this long-concealed truth, even among the Gentiles, which is no less than this, that Christ dwelleth in you  
 28 the hope of eternal glory: this blessed Saviour we preach, exhorting every man and teaching every man with all wisdom, that we may present  
 29 every man perfect in Christ Jesus: to which end I also labour, striving with all my might, according to the powerful energy of Christ which worketh in me.

**2** FOR I would that ye knew how earnestly I strive for you, and for those at Laodicea, and for as many Christian brethren as have never seen  
 2 me; praying that their hearts may be comforted, being knit together in mutual love, and that they may attain to all the riches of the fullest and most perfect understanding of the Gospel, even to the knowledge of the mystery of God in the calling of the Gentiles (i. 27: see also  
 3 Eph. iii. 2—6), in whom are all the hidden treasures of wisdom and knowledge, and from  
 4 whose fulness alone we receive them. And this I say, lest any man should beguile you with enticing words, and draw you off from the simplicity of Christ and dependence on Him. For though I am absent from you in the body, yet am I present with you in spirit; and ever since I heard of your faith and love (i. 4, 5) I rejoice to contemplate your good order and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, still cleave  
 7 to Him with purpose of heart; rooted in Him

faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not  
9 after Christ. For in him dwelleth all the fulness  
10 of the Godhead bodily. And ye are complete in  
11 him, which is the head of all principality and  
power : in whom also ye are circumcised with the  
circumcision made without hands, in putting off  
the body of the sins of the flesh by the circum-  
12 cision of Christ: buried with him in baptism,  
wherein also ye are risen with *him* through the  
faith of the operation of God, who hath raised  
13 him from the dead. And you, being dead in  
your sins and the uncircumcision of your flesh,  
hath he quickened together with him, having  
14 forgiven you all trespasses; blotting out the  
handwriting of ordinances that was against us,  
which was contrary to us, and took it out of the  
15 way, nailing it to his cross; *and* having spoiled

as trees in a fertile soil, and built up on Him as houses on a sure foundation, and firmly settled in the same faith wherein ye have been already instructed, abounding therein with thanksgiving to God.

- 8 Take heed lest any man make a prey of you by vain and deceitful philosophy, after the teaching and tradition of men, after the rudiments and principles of this evil world, and not after Christ
- 9 and his Gospel. Ye have no need to seek help from Greek philosophy or Jewish tradition ; for in Him dwells in bodily form all perfection of the Godhead. He is the incarnation of Deity.
- 10 And ye are perfected in Him, being filled out of his fulness who is the Head of all principality and power, and whom all the angels of God
- 11 worship : in whom, and through union with whom, ye have been circumcised with the true spiritual circumcision not wrought by hands, but which consists in the putting off the whole body of sin, and which is wrought by Christ alone ;
- 12 having been buried with Him in baptism, in which also ye have been raised up together with Him to newness of life through faith which is the gift of God, and wrought in the heart by the same mighty power which raised Him from the
- 13 dead. Even you, I say, who were formerly dead in trespasses and sins, your hearts and minds being as uncircumcised as your flesh, you hath He made alive together with Him, having for-
- 14 given you all your trespasses ; and having blotted out the hand-writing of legal ordinances which was against us and condemned us, and took it out of the way, as a cancelled bond, having nailed it
- 15 to his cross : and having thus by his death spoiled principalities and powers, and gained the victory over Satan and all his hosts, He made an open

principalities and powers, he made a show of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting [*or, not sparing*] of the body; not in any honour to the satisfying of the flesh.

show of them, and triumphed over them in and by his cross.

Let no man therefore judge or condemn you for eating or drinking things forbidden by the law of Moses, or in the matter of a feast, or new moon, or of Jewish sabbaths, as if the ceremonial law were still binding; which are only a shadow of good things to come, but the substance of them is Christ. Let no man defraud you of your reward, who would persuade you to worship angels, as if it were a mark of humility, searching and intruding into those things which he hath not seen and of which he can know nothing, being wise in his own conceit, and vainly puffed up in his fleshly mind. Whereas to worship angels is to renounce Christ, our glorious Head, from whom all the body through its various joints, nerves, and arteries, being supplied with nourishment, and knit together, increaseth with the increase of God; God in Christ being its life and support.

Wherefore if ye be dead with Christ, and so have altogether done with the world's rudiments (its a, b, c, as it were), I mean the Jewish rites and ceremonies, why, as though you were still living in the world and governed by it, are you subject to its decrees, after the doctrines and commandments of men? (From ver. 22.) Such are these, "Touch not, taste not, handle not;" precepts which forbid the use of things every one of which were intended by God to be consumed in the using. These things may indeed have an appearance of wisdom in voluntary worship over and above that which is required, and self-imposed humility, and severity to the body, as if no honour and regard were paid to the satisfying of the flesh; but it is in appearance only.

3 IF ye then be risen with Christ, seek those things which are above, where Christ sitteth 2 on the right hand of God. Set your affection on 3 things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. 4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry ; for which things' sake the wrath of God cometh on the children of disobedience : in the which ye also walked some 8 time, when ye lived in them. But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put 10 off the old man with his deeds ; and have put on the new *man*, which is renewed in knowledge 11 after the image of him that created him : where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free : but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humble-

3 SEEING then that ye are raised up together with Christ (ii. 12, 13), walk worthy of your high privileges, and seek those things which are above, where Christ sitteth at the right hand of  
 2 God. Set your hearts and minds on things  
 3 above, not on things on the earth. For ye are dead unto sin, but alive unto God (Rom. vi. 11), and this your new life is hidden with Christ from  
 4 whom it came, and secure with God. When Christ our life shall appear (John i. 4; v. 24—26; xi. 25), then shall ye also appear with Him in glory.

5 Put to death therefore those lusts which dwell in your earthly members, such as fornication, uncleanness, vile affections, evil desire, and  
 6 covetousness, which is idolatry: on account of which things the wrath of God cometh on the  
 7 disobedient. In which ye also were once partakers when ye lived among them. But now that you are Christians, do you also put off all of them, anger, wrath, malice, evil speaking, filthy  
 9 conversation out of your mouth. Lie not one to another, seeing ye have put off the old man with  
 10 his deeds; and have put on the new man which is renewed in knowledge after the image of God  
 11 that created him. In which blessed company of renewed men, there is no distinction between Jew and Gentile, circumcision and uncircumcision, Barbarian, Scythian, slave and free-man, but all distinctions are merged in Christ, who is all and in all.\*

12 Put on, therefore, as God's elect, and holy, and beloved people, tender mercies, kindness, humbleness of mind, meekness, and long-suffer-

\* Christ is *all*, for the whole Church is his body, and each individual Christian a member of his body, and as such a member of Christ: He is *in all*, because He dwells in all.

13 ness of mind, meekness, longsuffering ; forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ  
14 forgave you, so also *do* ye. And above all these things *put on* charity, which is the bond of per-  
15 fection. And let the peace of God rule in your hearts, to the which also ye are called in one body : and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing  
17 with grace in your hearts to the Lord. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own hus-  
19 bands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them.

20 Children, obey *your* parents in all things : for  
21 this is wellpleasing unto the Lord. Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh ; not with eyeservice, as menpleasers ; but in singleness of heart, fearing  
23 God : and whatsoever ye do, do *it* heartily, as  
24 to the Lord, and not unto men ; knowing that of the Lord ye shall receive the reward of the in-

- 13 ing ; bearing with one another and forgiving one another, if any have cause of complaint against any : even as Christ hath forgiven you, so also do
- 14 ye. (See Eph. iv. 32, and v. 2.) And over all these put on love, which is the bond of all perfection and makes the Christian's dress complete.
- 15 And let the peace of God rule and direct your hearts, to which very thing ye have been called in one body, being members one of another : and be ye thankful.
- 16 Let the word and doctrine of Christ dwell in you richly, filling your souls with all wisdom, enabling you to teach and admonish one another, and to sing psalms, and hymns, and spiritual songs to the Lord, with fervent piety and heart-felt praise. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, I mean, to his glory, and in dependance on his grace, giving thanks to God, even the Father, by Him.
- 18 Wives, be subject to your own husbands, as is right and proper, in obedience to the Lord.
- 19 Husbands, love your wives, and be not bitter against them, but patient, forbearing, and affectionate.
- 20 Children, obey your parents in all lawful things, for this is well pleasing unto the Lord.
- 21 Fathers, provoke not your children to anger, lest they be out of heart and despair of pleasing you.
- 22 Servants, obey in all things not sinful your earthly masters ; not with mere eyeservice, as those who only study to please men, but in sincerity and truth, as fearing God : and whatsoever ye do, do it heartily, as to the Lord, and not unto
- 24 men only : knowing that of the Lord you shall receive the reward of the inheritance ; for ye serve the Lord Christ, who will reward your

25 inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

4 **MASTERS**, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same  
3 with thanksgiving; withal praying also for us,  
that God would open unto us a door of utter-  
ance, to speak the mystery of Christ, for which I  
4 am also in bonds: that I may make it manifest,  
as I ought to speak.

5 Walk in wisdom toward them that are without,  
6 redeeming the time. Let your speech *be* alway  
with grace, seasoned with salt, that ye may know  
how ye ought to answer every man.

7 All my state shall Tychicus declare unto you,  
*who is* a beloved brother, and a faithful minister  
8 and fellowservant in the Lord: whom I have  
sent unto you for the same purpose, that he  
might know your estate, and comfort your hearts;  
9 with Onesimus, a faithful and beloved brother,

25 fidelity towards Him. But he that wrongs his master shall receive of the Lord for the wrong which he hath done ; for there is no respect of persons with Him.

4 **MASTERS,\*** give unto your servants that which is just and equal, knowing that ye also have a Master in heaven, who will reward every man according to his works.

2 Continue instant in prayer, watching against every hindrance and all deadness in that duty, and joining with it thanksgiving for mercies

3 received : praying withal for me that utterance may be given to me that I may open my mouth boldly (vi. 19), to make known among the Gentiles the hitherto-hidden riches of Christ, for

4 doing which I am even now a prisoner ; that, so far from being silenced, I may proclaim it as I ought.

5 Walk in wisdom toward your heathen neighbours who are without the pale of the church, and give them no just cause of offence in anything, redeeming the time and employing it

6 usefully. Let your speech be always with grace, wholesome and savoury, as if seasoned with salt, that ye may know how to give a satisfactory and convincing answer to cavils and objections against your religion.

7 All my affairs will Tychicus make known to you (Eph. vi. 21), who is a beloved brother, and faithful minister, and fellow-servant in the work

8 of the Lord : whom I have sent to you for this very purpose, that he may know your affairs and  
9 comfort your hearts ; with Onesimus also, † the

\* This verse clearly belongs to the preceding chapter and ought to form a part of it.

† Onesimus the runaway slave of Philemon, vile and worthless, now the faithful and beloved brother in Christ ! What a

who is *one* of you. They shall make known unto you all things which *are done* here.

- 10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) and Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis. Luke, the beloved physician, and Demas, greet you.
- 15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the 17 *epistle* from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
- 18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

Written from Rome to the Colossians by Tychicus and Onesimus.

faithful and beloved brother who is of your city : they will make known to you all things which are done here.

- 10 Aristarchus, my fellow-prisoner, saluteth you (see Acts xix. 29 ; xx. 4 ; xxvii. 2), and so doth Mark, sister's son to Barnabas (concerning whom ye received orders ; if he come unto you, welcome him \*) ; and likewise Jesus who is called Justus, who are Jewish Christians. These alone of the Jews have laboured with me in the Gospel and  
 11 been a comfort to me. Epaphras saluteth you, who is of your city, a servant of Christ, always striving for you in his prayers that ye may stand  
 12 perfect and complete in all the will of God. For I bear him witness that he hath a great zeal for you, as well as for those in the two neighbouring  
 13 churches of Laodicea and Hierapolis. Luke, the beloved physician, and Demas salute you.  
 14  
 15 Salute the brethren who are in Laodicea, and Nympha, and the church which meets together  
 16 in his house. And when this Epistle hath been read amongst you, cause that it be read also in the church of the Laodiceans ; and do ye like-  
 17 wise read the one from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received by the grace and authority of the Lord Jesus, that thou fulfil it with all diligence and good fidelity.  
 18 The salutation of me Paul with mine own hand. (See 2 Thess. iii. 17.) Remember my bonds. Grace be with you. Amen.

change does Divine grace produce in a man's state and character ! (Philemon 10, 11.)

\* Mark had now regained the apostle's confidence. (Compare Acts xv. 36—40, and 2 Tim. iv. 11.)

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

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- 1 PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.
  
- 2 We give thanks to God always for you all,
- 3 making mention of you in our prayers; remem-  
bering without ceasing your work of faith, and  
labour of love, and patience of hope in our Lord  
Jesus Christ, in the sight of God and our Father:
- 4 knowing, brethren beloved, your election of God.
- 5 For our gospel came not unto you in word only,  
but also in power, and in the Holy Ghost, and  
in much assurance; as ye know what manner of
- 6 men we were among you for your sake. And ye  
became followers of us, and of the Lord, having  
received the word in much affliction, with joy of

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

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1 PAUL, the apostle of Jesus Christ, and Silas, and Timothy with him, send greeting to the Church of the Thessalonians knit and united to God the Father and to the Lord Jesus Christ (John xvii. 21, and 1 John i. 3): May grace be unto you and peace from God our Father and from our Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you continually in our  
3 prayers; remembering without ceasing before God, even our Father, your faith so fruitful in good works (ii. 13, and iii. 7), your love so fruitful in labour (iv. 9, 10), and your hope so  
4 fruitful in patience (v. 8, 9). Knowing, brethren beloved, by these tokens, that ye are elect of  
5 God. For the Gospel which we preached came not unto you in word only, so as merely to reach your ears, but was attended by divine power, and with the special grace of the Holy Spirit (1 Cor. ii. 4), and with the full conviction of the truth of our doctrine in your hearts, as yourselves will bear witness, for ye know what sort of men we were among you for your sake, that  
6 we might win you to Christ. (ii. 8—12.) And ye became followers (or, imitators) of us, and so of the Lord Jesus (1 Cor. xi. 1), having received

c c

7 the Holy Ghost: so that ye were ensamples to  
8 all that believe in Macedonia and Achaia. For  
from you sounded out the word of the Lord not  
only in Macedonia and Achaia, but also in every  
place your faith to God-ward is spread abroad;  
9 so that we need not to speak any thing. For  
they themselves show of us what manner of  
entering in we had unto you, and how ye turned  
to God from idols to serve the living and true  
10 God; and to wait for his Son from heaven,  
whom he raised from the dead, *even* Jesus, which  
delivered us from the wrath to come.

2 FOR yourselves, brethren, know our entrance  
in unto you, that it was not in vain: but even  
2 after that we had suffered before, and were  
shamefully entreated, as ye know, at Philippi,  
we were bold in our God to speak unto you the  
3 gospel of God with much contention. For our  
exhortation *was* not of deceit, nor of uncleanness,  
4 nor in guile: but as we were allowed of God to  
be put in trust with the gospel, even so we  
speak; not as pleasing men, but God, which  
5 trieth our hearts. For neither at any time used  
we flattering words, as ye know, nor a cloak of

the word in much affliction and amidst trials and persecutions (ii. 14), but at the same time with inward joy and comfort such as the Holy Ghost

7 giveth. So that ye became patterns of faith and patience to all the believers around you in Mace-

8 donia and Achaia. For from you sounded forth the word of the Lord not only in Macedonia and in Achaia, but also in every place far and near the report of your faith toward God hath gone forth, so that we have no need to speak anything

9 of the grace of God bestowed upon you. For they themselves tell abroad concerning us what manner of entrance we had among you and what success attended our ministry, and how ye turned to God from idols to serve the living and true

10 God, and to wait for the coming of his Son from heaven to be glorified in his saints (2 Thess. i. 10), whom He hath raised from the dead, even Jesus, who by his obedience and sufferings unto death delivereth us from the wrath to come.

2 FOR ye yourselves know, brethren, that our entrance in unto you to preach the Gospel was not in vain, but attended with signal success

2 (i. 9): for though we had before suffered, ere we came to you, and been shamefully treated, as ye know, at Philippi (Acts xvi. 22—24), we were bold in the strength of our God to speak unto you the Gospel of God, in the midst of great

3 opposition. (Acts xvii. 5.) For our preaching is not in order to deceive any, nor to corrupt

4 any, nor from any crafty motive. But as God has thought fit to entrust us with the ministry of the Gospel, so we speak, not as pleasing men, but God who trieth our hearts. (Gal. i. 10.)

5 For neither at any time did we deal in flattering words, as ye know, nor made the Gospel a cloke to hide any covetous design; God is witness:

6 covetousness ; God *is* witness : nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensoine, as the apostles  
7 of Christ : but we were gentle among you. Even  
8 as a nurse cherisheth her children ; so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were  
9 dear unto us. For ye remember, brethren, our labour and travail : for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.  
10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves  
11 among you that believe : as ye know how we exhorted and comforted and charged every one of  
12 you, as a father *doth* his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you  
14 that believe. For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus : for ye also have suffered like things of your own countrymen, even as they  
15 *have* of the Jews : who both killed the Lord Jesus, and their own prophets, and have persecuted us ; and they please not God, and are

6 nor did we seek glory and praise of men, neither  
of you nor yet of others, when we might have  
been burdensome, as apostles of Christ, and de-  
manded maintenance. (See v. 9 Gr., and 1 Cor.  
7 ix. 11—15.) But so far from this, we were  
gentle among you even as a nurse cherisheth her  
8 own children. Thus yearning after you, we  
were well pleased to impart to you not the  
Gospel of God only, but our own souls also,  
9 because ye were dear unto us. For ye remember,  
brethren, our labour and toil: for in order that  
we might not be burdensome to any of you, we  
wrought day and night for our living, and  
10 preached to you the gospel of God freely. Ye  
are witnesses, and so is God, how holily, and  
justly, and unblameably we lived among you  
11 that believe; as ye also know how we exhorted,  
and comforted, and charged every one of you, as  
12 a father doth his own children, that ye would  
walk worthy of God who hath called you unto  
his own kingdom and glory.  
13 For this cause also we thank God without  
ceasing that when ye received the word of God  
which ye heard from us, ye received it not as the  
word of fallible men, but (as it is in truth) the  
word of God, which also effectually worketh in  
you that believe, and proves that it came from  
heaven by the blessed effects it has wrought in  
14 you. For ye, brethren, became imitators of the  
churches of God which are in Judæa in Christ  
Jesus: for ye also have suffered like things from  
your own countrymen, even as they have from  
15 their countrymen the unbelieving Jews: who  
both killed the Lord Jesus, and aforetime their  
own prophets, and have since persecuted us, and  
please not God, and are contrary to all men,  
and opposed to the best interests of mankind;

16 contrary to all men : forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway : for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great  
18 desire. Wherefore we would have come unto you, even I Paul, once and again ; but Satan  
19 hindered us. For what *is* our hope, or joy, or crown of rejoicing ? *Are* not even ye in the presence of our Lord Jesus Christ at his coming ?  
20 For ye are our glory and joy.

3 WHEREFORE when we could no longer forbear, we thought it good to be left at Athens  
2 alone ; and sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort  
3 you concerning your faith : that no man should be moved by these afflictions : for yourselves  
4 know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation ; even as  
5 it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

- 16 forbidding us to speak to the Gentiles that they may be saved by the preaching of the Gospel, by which opposition they are continually filling up the measure of their own and their fathers' sins (Matt. xxiii. 32), insomuch that the wrath of God is come upon them to their utter ruin.
- 17 But we, brethren, being separated from you for a short season in person, but not in heart and affection, were the more exceedingly anxious to see your face again, which we greatly desired.
- 18 Therefore we would have returned to you (even I Paul) once and again, but Satan by various  
19 means hindered us. For what is our hope, or joy, or crown of rejoicing, to which we look forward as the reward of our labour? Are not even ye, my beloved, whom we hope to present before our Lord Jesus Christ in the day of his appearing? (Coloss. i. 28, 29; 2 Cor. xi. 2.)
- 20 Yes, ye are our glory and joy.
- 3 WHEREFORE when we could no longer bear our state of uncertainty about you, we were  
2 content to be left at Athens alone; and sent Timothy our brother, and minister of God, and our fellow-labourer in the Gospel of Christ, to strengthen you and comfort you concerning your  
3 faith; that so none of you might be moved from his stedfastness by reason of these afflictions, for ye yourselves know that we are appointed there-  
4 unto. (1 Pet. ii. 21.) For even when we were with you, we told you beforehand that we should be afflicted, even as it came to pass, and as ye  
5 well know. When therefore I could no longer bear my state of suspense, I sent to know your faith, whether you continued stedfast, fearing lest by any means the tempter might have tempted you, and so our labour have been in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we  
 7 also *to see* you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand  
 8 fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith  
 10 we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.  
 12 And the Lord make you to increase and abound in love one toward another, and toward all *men*,  
 13 even as we *do* toward you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

4 FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.  
 2 For ye know what commandments we gave you  
 3 by the Lord Jesus. For this is the will of God, *even* your sanctification, that ye should abstain  
 4 from fornication: that every one of you should know how to possess his vessel in sanctification  
 5 and honour; not in the lust of concupiscence,

6 But now when Timothy returned to us from you, and told us the joyfnl news of your faith and love, and that you have a good remembrance of us at all times, greatly desiring to see us, as  
7 we also to see you ; hereby, brethren, we were comforted concerning you, in all our affliction  
8 and distress, by reason of your faith. For now we live, if ye stand fast in the Lord, that is, your stedfastness in the faith is the joy of our  
9 lives. For how can we sufficiently thank God concerning you for all the joy wherewith we  
10 rejoice on your account before our God, praying exceeding abundantly night and day that we may see your face shortly, and complete that which is still lacking in your faith. (See Rom. i. 11.)

11 Now may God himself, even our Father, and our Lord Jesus Christ, direct our way and grant  
12 us a speedy journey to you. And may the Lord make you to increase and abound in love to one another and to all men, even as we abound in  
13 love to you : that so He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

4 FINALLY then, brethren, we beseech and exhort you in the name of the Lord Jesus, that as ye have learned from us how ye ought to walk and please God, so ye would abound in such  
2 things more and more. For ye know what commandments we gave you in the name and by the  
3 authority of the Lord Jesus. For this is the will of God even your sanctification, that ye should be holy and blameless before Him, and in particular that ye should abstain from fornication ;  
4 and that every one of you should know how to  
5 keep his body in holiness and honour, and not in the indulgence of sinful lusts, even as the heathen

6 even as the Gentiles which know not God: that no man go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and  
7 testified. For God hath not called us unto un-  
8 cleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are  
10 taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that  
11 ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded  
12 you; that ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no  
14 hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus

6 who know not God : and that no man go beyond  
and over-reach his brother in this matter, because  
the Lord is the avenger and punisher of all such  
(Heb. xiii. 4), as we have also told you before  
7 and fully testified. For God hath not called us  
8 to uncleanness, but unto holiness. He therefore  
that despiseth these words of ours, despiseth not  
man only, but God who hath also given unto us  
his Holy Spirit.

9 But concerning brotherly love, ye have no  
need that I should write unto you to press this  
duty ; for ye yourselves are taught of God to  
10 love one another. And indeed ye do it, not only  
towards the members of your own church, but  
towards all the brethren who are in the whole  
province of Macedonia ; only we beseech you,  
brethren, to abound in this excellent grace more  
11 and more ; and to make it your study and  
ambition to be quiet and peaceable, and, instead  
of meddling with other men's matters or yielding  
to idle habits, to mind your own business, and to  
work with your own hands, as we commanded  
12 you ; that so your walk may be comely in the  
sight of the heathen and may recommend your  
religion to them, and that by God's blessing  
upon honest industry you may have lack of  
nothing.

13 But I would not have you ignorant, brethren,  
concerning the happy state of those who have  
died in the faith and fallen asleep in the Lord, in  
order that ye may not mourn for their loss with  
overmuch sorrow, even as your heathen neigh-  
bours do, who have no hope of the resurrection  
14 of the body ; for if we believe, as we do, that  
Jesus died and rose again as the first-fruits of a  
glorious harvest, even so we believe that all those  
who sleep in Jesus God will raise and bring with

15 will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord  
16 shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall  
17 rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall  
18 we ever be with the Lord. Wherefore comfort one another with these words.

5 BUT of the times and the seasons, brethren, ye have no need that I write unto you. For  
2 yourselves know perfectly that the day of the  
3 Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that  
5 that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.  
6 Therefore let us not sleep, as *do* others; but let  
7 us watch and be sober. For they that sleep sleep in the night; and they that be drunken are  
8 drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of

- 15 Him at his coming. For this we say unto you not of ourselves, but by the word of the Lord, that we who remain alive unto the coming of the Lord, shall not get the start of those who sleep.
- 16 For the Lord Jesus himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God; and the dead in Christ, even those who have died in the faith, shall rise first, before the living saints are
- 17 changed. Then all who remain alive on earth, as we now are, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord, and see
- 18 and share his glory. Wherefore comfort one another with these blessed truths, and no longer mourn for the dead as those who have no hope.
- 5 BUT concerning the exact times and precise seasons, brethren, when these things will come to pass, ye have no need that I should write to you;
- 2 for you yourselves know perfectly that the day of the Lord cometh as suddenly and unexpectedly as a thief in the night. (Matt. xxiv. 42—44, and xxv. 13; Mark xiii. 33—37; Luke xxi. 34—36.) For when sinners shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall in no wise escape.
- 4 But ye, brethren, are not in darkness, so as that day should overtake you as a thief, and find
- 5 you unprepared: ye are all the children of light, and the children of the day; we are not of the
- 6 night nor of darkness. Therefore let not us sleep, as a careless world doth, but let us watch
- 7 and be sober. For they who sleep, sleep in the night; and they who are drunken are usually
- 8 drunken in the night. But let us who are children of the day be sober and wakeful, putting

9      faith and love ; and for an helmet the hope of  
salvation. For God hath not appointed us to  
wrath, but to obtain salvation by our Lord Jesus  
10 Christ, who died for us, that, whether we wake  
or sleep, we should live together with him.  
11 Wherefore comfort yourselves together, and edify  
one another, even as also ye do.

12     And we beseech you, brethren, to know them  
which labour among you, and are over you in the  
13 Lord, and admonish you ; and to esteem them  
very highly in love for their work's sake. *And*  
be at peace among yourselves.

14    Now we exhort you, brethren, warn them that  
are unruly, comfort the feeble minded, support  
the weak, be patient toward all *men*.

15    See that none render evil for evil unto any  
*man*; but ever follow that which is good, both  
among yourselves, and to all *men*.

16    Rejoice evermore. Pray without ceasing. In  
18 everything give thanks : for this is the will of  
God in Christ Jesus concerning you.

19    Quench not the Spirit. Despise not prophesy-

- on faith and love as our breastplate, and for an helmet the hope of salvation. (See Rom. xiii. 12.)
- 9 And we have every encouragement to do it; for God hath not appointed us, as He justly might, to wrath; but to obtain salvation by our Lord
- 10 Jesus Christ, who died for us, that whether we are alive at his coming, or asleep in our graves,
- 11 we may live together with Him. Wherefore comfort yourselves together with this blessed hope, and build up one another in your most holy faith, as indeed you do.
- 12 And we beseech you, brethren, to own and honour those who labour among you for the good of your souls (Heb. xiii. 17) and are placed over you by the Lord Jesus Christ, and admonish
- 13 you; and to esteem them very highly in love, because of the work wherein they are employed. And be at peace among yourselves.
- 14 Now we exhort *you*, brethren, the pastors of the church, warn them that are unruly, or disorderly (see 2 Thess. iii. 6, 14), comfort the feeble-minded and dejected, help and support the weak, be gentle and patient to all.
- 15 See that none render evil for evil unto any man, but ever follow that which is good both towards Christians and towards all mankind. (See Rom. xii. 17—21, and Gal. vi. 10.)
- 16 Rejoice evermore, even in tribulations (Rom. v. 3—5, and James i. 2—3), and persecutions
- 17 (Matt. v. 11, 12). Let prayer be your constant
- 18 practice. (Luke xviii. 1, and Eph. vi. 18.) In everything give thanks; for this is a grateful sacrifice which God demands, and with which He is well pleased through Jesus Christ. (Heb. xiii. 15.)
- 19 Quench not the Spirit, but cherish and im-
- 20 prove his gracious influences. Set not light by

21 syings. Prove all things: hold fast that which  
22 is good. Abstain from all appearance of evil.

23 And the very God of peace sanctify you  
wholly; and *I pray God* your whole spirit and  
soul and body be preserved blameless unto the  
24 coming of our Lord Jesus Christ. Faithful *is* he  
that calleth you, who also will do *it*.

25 Brethren, pray for us. Greet all the brethren  
27 with an holy kiss. I charge you by the Lord  
that this epistle be read unto all the holy  
brethren.

28 The grace of our Lord Jesus Christ *be* with  
you. Amen.

The first *Epistle* unto the Thessalonians was  
written from Athens.

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#### THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

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1 PAUL, and Silvanus, and Timotheus, unto  
the church of the Thessalonians in God our

- 21 the instructions of prophets and teachers. But, "because many false prophets are gone out into the world" (1 John iv. 1), prove all things by the holy Scripture (Isaiah viii. 20; Acts xvii. 11),  
 22 and hold fast that which is good. Keep from all appearance of evil.  
 23 And may the God of peace himself sanctify you wholly, and may your whole spirit, and soul, and body (that is, your whole man), be preserved blameless unto the coming of our Lord Jesus  
 24 Christ. And I doubt not but that the faithful God, who hath called you by his grace, will confirm you unto the end (1 Cor. i. 8, 9) and preserve you unto his heavenly kingdom. (2 Tim. iv. 18.)  
 25 Brethren, pray for us. Salute all the brethren  
 27 with an holy kiss. I adjure you by the Lord that this epistle be read to all the holy brethren.  
 28 The grace of our Lord Jesus Christ be with you. Amen.

## THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

## THESSALONIANS.

- 1 PAUL and Silas and Timothy send greeting to the church of the Thessalonians which is  
 D D

- 2 Father and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ.
- 3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth:
- 4 so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:
- 5 *which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.
- 6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;
- 7 and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven
- 8 with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
- 9 who shall be punished with everlasting destruction from the presence of the Lord, and from
- 10 the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.
- 11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling,

- united to God the Father and to the Lord Jesus Christ (see John xvii. 21; 1 John i. 3; and 2 ii. 24): may grace be unto you and peace from God our Father and from the Lord Jesus Christ.
- 3 We are bound to thank God always on your account, brethren, as is meet and right, because your faith groweth exceedingly, and the love of every one of you all towards one another
- 4 aboundeth; so that we ourselves boast of you in the churches of God, on account of your patience and faith in the midst of all your perse-
- 5 cutions and tribulations which ye endure: which is a plain proof and evident token of God's righteous judgment to come, who permits you to be thus tried, that you may be counted worthy of his heavenly kingdom for which you also now
- 6 suffer; it being a just and righteous thing with God to requite affliction to them that afflict and
- 7 persecute you, and to you who are afflicted rest and joy with us and all those who suffer for righteousness' sake, when the Lord Jesus shall be revealed from heaven with his mighty angels, and shall reward every one according to his
- 8 works (Matt. xvi. 27); when He shall come in flaming fire (2 Pet. iii. 10) to execute vengeance on them who know not God, and obey not the
- 9 Gospel of our Lord Jesus Christ; who shall suffer punishment, even everlasting destruction, and be driven in disgrace from the blissful presence of the Lord and from the glory of his
- 10 power. And this He will do in that very day when He shall come to be glorified in his saints and to be admired by all them that believe, and particularly by you because ye believed our testimony.
- 11 To which purpose also we pray for you continually that our God would count you worthy

and fulfil all the good pleasure of *his* goodness,  
12 and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 NOW we beseech you brethren, by the coming of our Lord Jesus Christ, and *by* our 2 gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that 3 the day of Christ is at hand. Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of 4 perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God.

of his high calling (Phil. iii. 14) and would perfect in you all the good pleasure of his goodness and complete the work of faith in your souls by the powerful operation of his Spirit;

**12** that so the name of our Lord Jesus Christ may be glorified in you, and that ye also may be glorified in Him, according to the grace of Jesus Christ our God and Lord.

**2** NOW concerning the coming of our Lord Jesus Christ, of which I spoke in my former epistle (i. 6—10; and 1 Thess. v. 23) and our

**2** gathering together to meet Him, I beseech you, brethren, that ye be not soon shaken in your mind, or be troubled, neither by any pretended revelation of the Spirit, nor by any word of mine, nor by any letter said to have been written by me, as if the day of Christ were just at hand.

**3** Let no man deceive you by any means; for that day shall not come till there come first the apostasy, and falling away from the faith of which you have heard, and the man of sin be revealed,\* whom I may well call, as our Lord did Judas Iscariot, the son of perdition (John

**4** xvii. 12); who opposeth and exalteth himself above all powers human and divine, even above all that is called God, or that is an object of worship; so that he as a God sitteth in the temple of God (the visible church) claiming divine honour and declaring of himself that he is God.†

\* So many things in this prophecy seem to point to the church of Rome and its departure from the faith, that, unless the man of sin is yet to come, we can scarce doubt that it is a prediction of the rise and fall of Popery.

† The very arrogance and pretension of Rome which move our indignation are themselves no slight proof of its being the apostasy denounced in Scripture, as well as of the truth of Scripture. Thus out of the eater comes forth meat.<sup>6</sup>

5 Remember ye not, that, when I was yet with  
6 you, I told you these things? And now ye  
know what withholdeth that he might be revealed  
7 in his time. For the mystery of iniquity doth  
already work: only he who now letteth *will let*,  
8 until he be taken out of the way. And then  
shall that Wicked be revealed, whom the Lord  
shall consume with the spirit of his mouth, and  
shall destroy with the brightness of his coming:  
9 *even him*, whose coming is after the working  
of Satan with all power and signs and lying  
10 wonders; and with all deceivableness of un-  
righteousness in them that perish: because they  
receive not the love of the truth, that they  
11 might be saved. And for this cause God shall  
send them strong delusion, that they should  
12 believe a lie: that they all might be damned  
who believed not the truth, but had pleasure  
in unrighteousness.

13 But we are bound to give thanks alway to  
God for you, brethren beloved of the Lord,  
because God hath from the beginning chosen  
you to salvation through sanctification of the  
14 Spirit and belief of the truth; whereunto he

5 Do ye not remember that when I was still with  
6 you, I told you these things? And now ye  
know what restraineth the man of sin for the  
present, that he may be revealed in his own  
7 proper time, and no sooner. For the mystery of  
iniquity is already at work,\* only he who now  
restrains its full development will restrain, until  
8 he be taken out of the way. And then shall  
that iniquitous one be revealed and display his  
true character, whom the Lord will at length  
consume with the breath of his mouth, and  
destroy with the brightness of his coming:  
9 Even him whose coming is after the working  
of Satan, and with all Satanic power, and signs,  
10 and lying wonders; and with all the deceit  
of unrighteousness which the malice and subtlety  
of the devil can invent, by which those that  
perish will be fatally deceived, because they  
received not the love of the truth by which they  
11 might have been saved. And this is the reason  
that God will in just judgment give them over to  
a deceived heart and send them strong delusion  
12 to believe a lie; in order that they all may be  
condemned who believed not the truth of God  
when it was set before them, but preferred  
Satan's lie and had pleasure in unrighteousness.  
13 But as to you, my brethren, beloved of the  
Lord, we are bound to give thanks always to  
God concerning you, because it is very evident  
(1 Thess. i. 2—5; and 2 Thess. i. 3) that God  
hath from all eternity (Eph. i. 4) chosen and  
marked you out for salvation by sanctifying you  
by his Spirit and by enduing you with a cordial  
14 belief of the truth. To which He hath effec-

\* For what was Judaized Christianity but Romanism in embryo? °

called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

**15** Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.

**16** Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope

**17** through grace, comfort your hearts, and stablish you in every good word and work.

**3** FINALLY, brethren, pray for us, that the word of the Lord may have *free* course and be

**2** glorified, even as *it is* with you: and that we may be delivered from unreasonable and wicked

**3** men: for all *men* have not faith. But the Lord is faithful, who shall stablish you, and keep *you*

**4** from evil. And we have confidence in the Lord touching you, that ye both do and will do

**5** the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

**6** Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he

**7** received of us. For yourselves know how ye ought to follow us: for we behaved not our-

tually called you by the Gospel which we preach, in order to your obtaining the glory of our Lord Jesus Christ and having a part in his kingdom.

- 15 Therefore, my brethren, stand firm, and hold fast those truths which we have delivered to you in our teaching, whether by word of mouth, or by letter.
  - 16 And may our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given us by his Gospel everlasting consolation and a good hope of eternal life through
  - 17 grace, comfort your hearts, and strengthen you in every good word and work.
- 3 FINALLY, brethren, pray for us, that the word of the Lord which we preach may run with speed and success, and be glorified elsewhere, even as it is among you (i. 3, 4): and that we may be delivered from unreasonable and wicked men, who resist and oppose the truth;
- 3 for all men have not faith. But, however faithless men may prove, the Lord is faithful, who will strengthen you and preserve you from
- 4 the evil. And, relying on his faithfulness and truth, we have good hope in the Lord concerning you, that, by his grace, ye both do and will do the things which we in his name command
- 5 you. To which end I pray that the Lord would direct your hearts to love Him and to exercise patience after the example and command of Christ. (Heb. xii. 1, 2.)
- 6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye shun and avoid every Christian brother who walks irregularly and disorderly and not after the law of
- 7 Christ which we delivered to him. For ye yourselves know how ye ought to follow us, being

8 selves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might  
9 not be chargeable to any of you: not because we have not power, but to make ourselves an  
10 ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.  
11 For we hear that there are some which walk among you disorderly, working not at all, but  
12 are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own  
13 bread. But ye, brethren, be not weary in well  
14 doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.  
15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.  
17 The salutation of Paul with mine own hand,

witnesses how holily, and justly, and unblameably we behaved ourselves among you (1 Thess. ii. 10), and how far we were from any inconsistent or disorderly behaviour: neither did we eat any man's bread free of cost, but laboured and toiled at our trade (Acts xviii. 3; xx. 34) night and day, that we might not be burdensome to any of you (1 Thess. ii. 9): not because we might not lawfully have required maintenance (1 Cor. ix. 14; Gal. vi. 6), but we did not use this our power (1 Cor. ix. 15), that we might be an example of industry for you to follow. For even when we were among you, this we strictly commanded you, that if any, who was able, would not work, neither should he eat. For we hear that there are some who walk among you disorderly, not working at all, but wasting their time in meddling with other people's affairs. Now them that are such we command and exhort, by the authority of our Lord Jesus Christ, that they study to be quiet, and to do their own business, and to work with their own hands (1 Thess. iv. 11), and to get their own living. But as for you, my brethren, who walk according to these rules, be not weary in well doing, but persevere unto the end. (Matt. xxiv. 12, 13; 1 Cor. xv. 58; Gal. vi. 9.)

14 And if any man obey not our word as contained in this epistle (v. 12) mark that man, and have no company with him (v. 6), that, seeing himself shunned, he may be ashamed. Yet count him not as an enemy, but exhort him as a brother, and study to restore him to a better mind.

16 And may the Lord of peace himself give you peace always in every way. The Lord be with you all.

17 The salutation of me Paul written with mine

which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

The second *Epistle* to the Thessalonians was written from Athens.

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THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

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1 PAUL, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord  
2 Jesus Christ, *which is* our hope, unto Timothy,  
*my own son* in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,  
4 neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity

own hand, which is the token in every epistle that it comes from me : thus I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

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THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

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1 PAUL an apostle of Jesus Christ by the command of God the Father (Gal. i. 1, 15, 16), our Saviour, and of the Lord Jesus Christ, who is 2 our hope (Coloss. i. 27), unto Timothy my true son in the faith, Grace, mercy, and peace be yours, from God our Father and Jesus Christ our Lord.

3 As I besought thee to continue at Ephesus, when I went into Macedonia, so do ; that thou mayest charge some, who are in danger of being drawn aside, that they teach no other doctrine than that which I have delivered from the Lord, 4 nor give heed to Jewish fables, and endless genealogies, which only raise questions and gender strifes (2 Tim. ii. 23), but are of no service in building men up on their most holy faith (Jude 20).

5 Now the end of that charge, which thou wast commissioned to give \* (ver. 3), is love out of a

\* Connect τῆς παραγγελίας here with ἵνα παραγγεῖλης in

out of a pure heart, and *of* a good conscience,  
6 and of faith unfeigned : from which some having  
swerved have turned aside unto vain jangling ;  
7 desiring to be teachers of the law ; understanding  
neither what they say, nor whereof they affirm.  
8 But we know that the law *is* good, if a man use  
9 it lawfully ; knowing this, that the law is not  
made for a righteous man, but for the lawless  
and disobedient, for the ungodly and for sinners,  
for unholy and profane, for murderers of fathers  
and murderers of mothers, for manslayers, for  
10 whoremongers, for them that defile themselves  
with mankind, for menstealers, for liars, for per-  
jured persons, and if there be any other thing  
11 that is contrary to sound doctrine ; according to  
the glorious gospel of the blessed God, which  
12 was committed to my trust. And I thank Christ

pure heart and a good conscience, and a sincere  
6 faith (2 Tim. ii. 22, 23): from which things  
some, having swerved, have turned aside to vain  
7 and foolish discourse; desiring to be teachers of  
the law, though they understand neither what  
they talk about, nor the subjects on which they  
8 make such confident assertions. But we know  
that the law is good, if a man use it lawfully, for  
9 those ends for which it was ordained; \* knowing  
this, that the law, as to its condemning power, is  
not directed against a righteous man (for there is  
no condemnation to them which are in Christ Jesus,  
who walk not after the flesh but after the Spirit)  
(Romans viii. 1): but it is directed against those  
who are yet in their sins, it is made for the  
lawless and disobedient, for unholy and profane  
persons, for murderers of fathers and murderers  
10 of mothers, for manslayers, for fornicators, for  
those that defile themselves with mankind, for  
such as steal men to enslave or sell them, for  
liars, for those guilty of false oaths, and every  
other practice which is contrary to wholesome  
11 doctrine, as contained in the glorious Gospel of  
the blessed God with which I have been put in  
12 trust. And I thank Christ Jesus our Lord, who  
hath given me grace and ability for this work,

verse 3. See also verse 18. It is a common method with St. Paul to have one and the same word recurring again and again, and thus to bring back the subject on which he originally set out.<sup>o</sup>

\* Viz., to convince men of sin, to lead them to Christ, and to be a rule of life and standard of righteousness. The ungodly are checked by the law, convinced by it, and condemned by it. The godly are so convinced by it as to flee to Christ and seek righteousness not by the law, but by faith in Him. Thus they escape condemnation, and while they yield willing though imperfect obedience to the law, they look not to it for justification, either in whole, or in part, but to Christ alone.

Jesus our Lord, who hath enabled me, for that  
he counted me faithful, putting me into the  
13 ministry; who was before a blasphemer, and  
a persecutor, and injurious: but I obtained  
mercy, because I did *it* ignorantly in unbelief.  
14 And the grace of our Lord was exceeding abun-  
dant with faith and love which is in Christ Jesus.  
15 This *is* a faithful saying, and worthy of all accep-  
tation, that Christ Jesus came into the world to  
16 save sinners; of whom I am chief. Howbeit for  
this cause I obtained mercy, that in me first  
Jesus Christ might show forth all longsuffering,  
for a pattern to them which should hereafter  
17 believe on him to life everlasting. Now unto  
the King eternal, immortal, invisible, the only  
wise God, *be* honour and glory for ever and ever.  
Amen.

18 This charge I commit unto thee, son Timothy,  
according to the prophecies which went before on

- (1 Cor. xv. 10), that He accounted me one that would be faithful (1 Cor. vii. 25), putting me into the ministry and calling me to the high office of an apostle, even me—once a furious blasphemer of Christ (Acts xxvi. 11), and a persecutor, and injurious, breathing out threatenings and slaughter against the disciples of the Lord (Acts ix. 1): but, notwithstanding all these provocations, I obtained mercy, because I did it not with open eyes and of malicious wickedness, but ignorantly, in unbelief. (Acts xxvi. 9.) And the grace of our Lord Jesus Christ abounded exceedingly towards me not only in the forgiveness of my sins, but in the faith and love which He wrought in my heart, enabling me to receive Him as the Son of God and to devote myself to his service. This is a faithful saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners, of whom I am chief. But for this cause above all I obtained mercy, that in me first and foremost Jesus Christ might show forth all long-suffering, as a pattern of the exceeding abundant grace which those might hope for at his hands who should hereafter believe on Him for life everlasting, and that none who should truly turn to Him might despair of mercy. Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.
- 18 This charge (viz., of charging some that they teach no other doctrine, see note on ver. 5) I commit unto thee, my son Timothy, according to the prophecies which went before concerning thee, marking thee out for the ministry and predicting thy future usefulness; that, encouraged by these tokens of God's favour, thou mightest war that

thee, that thou by them mightest war a good  
19 warfare ; holding faith, and a good conscience ;  
which some having put away concerning faith  
20 have made shipwreck : of whom is Hymenæus,  
and Alexander ; whom I have delivered unto  
Satan, that they may learn not to blaspheme.

2 I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of  
2 thanks, be made for all men ; for kings, and *for*  
all that are in authority ; that we may lead a  
quiet and peaceable life in all godliness and  
3 honesty. For this *is* good and acceptable in the  
4 sight of God our Saviour ; who will have all men  
to be saved, and to come unto the knowledge of  
5 the truth. For *there is* one God, and one mediator  
6 between God and men, the man Christ  
7 Jesus ; who gave himself a ransom for all, to be  
testified in due time. Whereunto I am ordained  
a preacher, and an apostle, (I speak the truth  
in Christ, *and* lie not;) a teacher of the Gentiles  
in faith and verity.

8 I will therefore that men pray everywhere,

noble warfare \* (2 Tim. ii. 3) and be valiant for  
 19 the truth ; holding fast faith and a good con-  
 science (Acts xxiv. 16), which good conscience  
 some having put away, have made shipwreck  
 concerning the faith, and fallen from the truth of  
 20 the Gospel (see 2 Tim. iii. 8 ; iv. 4) : of which  
 number are Hymenæus (2 Tim. ii. 17, 18) and  
 Alexander (2 Tim. iv. 14), whom, according to  
 my power as an apostle, I have delivered to  
 Satan for the destruction of the flesh (1 Cor.  
 v. 5), that they may learn by this their chastise-  
 ment not to speak evil of the truths of the  
 Gospel.

2 I EXHORT, therefore, first of all, that suppli-  
 cations, prayers, intercessions, and thanksgivings  
 2 be made for all men ; (especially for kings and all  
 who are placed in authority, that under them we  
 may lead a quiet and peaceable life in all godli-  
 3 ness and honesty). For this is a good practice,  
 and acceptable in the sight of God our Saviour,  
 4 who would have all men to be saved, and to come  
 to the knowledge of the truth. (2 Pet. iii. 9 ;  
 5 Exek. xxxiii. 11.) For as there is one God, so  
 also there is one Mediator between God and  
 6 man, a man Christ Jesus, who laid down his life  
 a ransom for all, a truth to be testified of in its  
 7 proper season. For the bearing of which testi-  
 mony I have been appointed a preacher and an  
 apostle (Christ knoweth that I speak the truth,  
 and no lie), a teacher of the Gentiles in faithful-  
 ness and truth.

8 I will and ordain therefore that the men pray in  
 every place,† lifting up holy hands (Ps. xxiv. 4,

\* *τὴν καλὴν στρατείαν.* It is remarkable how St. Paul delights to use this epithet in these two epistles to Timothy, just as he does also the *πιστὸς ὁ λόγος*.<sup>o</sup>

† Probably there is a stress to be laid upon *τοὺς ἄνδρας* as  
 E E 2

lifting up holy hands, without wrath and doubt-  
9 ing. In like manner also, that women adorn  
themselves in modest apparel, with shamefaced-  
ness and sobriety; not with broidered hair, or  
10 gold, or pearls, or costly array; but (which  
becometh women professing godliness) with good  
works.

11 Let the woman learn in silence with all sub-  
12 jection. But I suffer not a woman to teach, nor  
to usurp authority over the man, but to be in  
13 silence. For Adam was first formed, then Eve.  
14 And Adam was not deceived, but the woman  
15 being deceived was in the transgression. Not-  
withstanding she shall be saved in childbearing,  
if they continue in faith and charity and holiness  
with sobriety.

3 THIS *is* a true saying, If a man desire the  
office of a bishop, he desireth a good work.  
2 A bishop then must be blameless, the husband of

- and xxvi. 6), without giving way to wrath or dis-  
 9 putings. In like manner also, I will that the  
 women adorn themselves in neat and decent  
 apparel, with modesty and sobriety ; not so much  
 with plaited hair, or gold, or pearls, or costly  
 raiment—which things are apt to minister to  
 10 pride, and vanity, and evil desires ; but rather,  
 as becometh godly women, with good works.  
 (1 Pet. iii. 3, 4.)
- 11 Let the woman learn in silence with all sub-  
 jection to the man who is her head. (1 Cor. xi.  
 12 3, 8, 9 ; and xiv. 34, 35.) For I do not permit  
 a woman to teach publicly, nor to usurp autho-  
 13 rity over the man, but to be silent in the congre-  
 gation. For Adam was first formed, then Eve.  
 14 And Adam was not deceived by the serpent, but  
 the woman being deceived was first in the trans-  
 gression and became a tempter to her husband :  
 for which cause she was sentenced to bring forth  
 15 children in sorrow and to be in subjection to  
 him. (Gen. iii. 16.) Yet women shall be saved  
 by the childbearing (viz., by the birth of the  
 promised seed, Gen. iii. 15) and so delivered  
 from all the sad effects of the fall, if only they  
 abide in faith, and love, and holiness, with  
 sobriety.
- 3 THIS saying is true, that if any man aspire to  
 the office of a bishop, or pastor of Christ's flock,  
 he desireth a good work—he aims at an office  
 both weighty and honourable, for which it is  
 most important that he should be duly qualified.  
 2 A bishop, or pastor, then, ought to be blameless  
 and free from all just ground of reproach, the

opposed to *τὰς γυναικας* of the following verse : I will therefore  
 that the men pray everywhere, i.e., that the public service of the  
 church be conducted by the men, not by the women ; for  
 (ver. 12) I suffer not a woman to teach.<sup>o</sup>

one wife, vigilant, sober, of good behaviour,  
3 given to hospitality, apt to teach ; not given to  
wine, no striker, not greedy of filthy lucre ; but  
4 patient, not a brawler, not covetous ; one that  
ruleth well his own house, having his children in  
5 subjection with all gravity ; (for if a man know  
not how to rule his own house, how shall he take  
6 care of the church of God ?) not a novice, lest  
being lifted up with pride he fall into the con-  
7 demnation of the devil. Moreover he must have  
a good report of them which are without ; lest he  
fall into reproach and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not double-  
tongued, not given to much wine, not greedy of  
9 filthy lucre ; holding the mystery of the faith in  
10 a pure conscience. And let these also first be  
proved ; then let them use the office of a deacon,  
11 being *found* blameless. Even so *must their* wives  
*be* grave, not slanderers, sober, faithful in all  
12 things. Let the deacons be the husband of one  
13 wife, ruling their children and their own houses  
well. For they that have used [*or, ministered*]  
the office of a deacon well purchase to themselves

husband of one wife only, watchful, prudent, of good behaviour, generous and hospitable, well qualified to teach; not given to much wine (ver. 8), not quarrelsome, not greedy of base gain, but moderate in his desires, peaceable, free from avarice; one that ruleth well his own household, having authority over his own children (Gen. xviii. 19), as becomes the gravity of his character; (for if a man know not how to rule his own house, how shall he take care of the church and family of God?) Not one newly converted to Christianity, lest being puffed up with pride by becoming at once a teacher, he fall into the same condemnation with the devil. (Jude 6.)

Moreover he must bear a good name even amongst those who are without the pale of the church (viz., his heathen neighbours), lest he fall into reproach because of his former evil life, and the devil take advantage of it to ensnare him.

The deacons in like manner must be grave and pious persons; not double-tongued, to say and unsay at pleasure; not given to much wine; not greedy of base gain; holding the long-hidden doctrines of the Gospel in a sanctified heart and pure conscience. And let even these be first tried; and then, being proved blameless and properly qualified, let them perform the office of a deacon. In like manner must their wives be grave and free from levity, not slanderers, or indulging in evil speaking, but watchful over their tongues and tempers, and trusty in all things. Let the deacons be the husbands of but one wife, ruling well their children and their own households. For they who have well performed the office of a deacon procure to themselves high degrees of honour and respect in the church, and

a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to  
 15 come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the  
 16 truth. And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

4 NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of  
 2 devils; speaking lies in hypocrisy; having their  
 3 conscience seared with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know  
 4 the truth. For every creature of God *is* good, and nothing to be refused, if it be received with  
 5 thanksgiving: for it is sanctified by the word of God and prayer.

lay the foundation of great and increasing boldness in professing the Christian faith.

- 14 These things write I unto thee (hoping to come  
 15 unto thee shortly, but if I delay my coming), that thou mayest in the meantime know how to behave thyself in the household of God, of which thou art a minister and steward, even the church of the living God, which by being a witness and a keeper of holy writ (Art. xx.), by the public preaching and profession of the Gospel, and by the holy lives of its faithful members, is a pillar  
 16 and support of the truth. And confessedly great is the holy doctrine (vi. 3) of the Gospel, long kept secret but now revealed, viz., God manifest in human nature ; justified and proved to be the Son of God by the witness of the Spirit ; seen of angels, who proclaimed and worshipped Him ; preached unto the Gentiles no less than to the Jews ; believed on in the world, many nations embracing the Christian faith ; received up into glory everlasting.

- 4 NOW the Holy Spirit clearly and expressly foretells that in the latter times some will depart from the Christian faith, giving heed to deceiving spirits (Rev. xvi. 13, 14) and to doctrines suggested by devils ; through the hypocrisy of such as speak lies and have their conscience seared with a hot iron ; so that, under the mask of piety, they spread the most pernicious errors  
 2 without fear or remorse : amongst other things forbidding to marry, and commanding to abstain from various kinds of meats which God hath created to be received with thanksgiving by the  
 3 faithful and such as know the truth. For every creature which God hath made for food is good, and nothing to be rejected, if only it be received  
 4 with thanksgiving ; for it is sanctified to our use by  
 5

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast  
7 attained. But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.  
8 For bodily exercise profiteth little [*or, for a little time*] : but godliness is profitable unto all things, having promise of the life that now is, and of  
9 that which is to come. This *is* a faithful saying  
10 and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all  
11 men, specially of those that believe. These things command and teach.

12 Let no man despise thy youth ; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.  
13 Till I come, give attendance to reading, to ex-  
14 hortation, to doctrine. Neglect not the gift that

God's Word (Gen. ix. 2, 3 ; Rom. xiv. 14), and by prayer which secures his blessing.

- 6 If thou put the brethren in remembrance of these things, thou wilt be a good minister of Jesus Christ, nourished up from thy childhood by the word of faith and of good doctrine, which
- 7 thou hast followed closely until now. But avoid profane and absurd fables and legends, which are no better than the foolish stories that old women amuse children with, and exercise thyself in those things which pertain not to meats, and drinks, and uncommanded austerities, but to godliness. (See i. 4; vi. 3—6; and xx. 21; Titus 8 i. 10—16.) For mere bodily exercise (Coloss. ii. 20—23) is profitable for little, but godliness is profitable for all things, having promise both of the present and future life, and ensuring God's
- 9 blessing both here and hereafter. What I have said is a true and faithful saying, and worthy to
- 10 be received by all. For to this end and in dependence on these promises we both labour and suffer reproach, because we trust in the living God "our Saviour, who will have all men to be saved and to come unto the knowledge of the truth" (ii. 3, 4), and is the actual and
- 11 undoubted Saviour of all believers.\* These things of which I have been writing give in charge and teach. (Ver. 6.)
- 12 Let no one have occasion to despise thy youth : but be thou an example and pattern for believers to follow in word, in thy whole behaviour, in love, in fervency of spirit, in all good
- 13 fidelity, in purity of life. Till I come, apply thyself to the public reading of the Scriptures,
- 14 to teaching, to exhortation. Neglect not to stir

\* Or, who is in some sense the Saviour and Preserver of all men, but especially, and in the very highest sense, of believers.

is in thee, which was given thee by prophecy,  
with the laying on of the hands of the presbytery.

15 Meditate upon these things ; give thyself wholly  
to them ; that thy profiting may appear to all

16 [or, in all things]. Take heed unto thyself, and  
unto the doctrine ; continue in them : for in  
doing this thou shalt both save thyself and them  
that hear thee.

5 REBUKE not an elder, but intreat *him* as a  
father ; *and* the younger men as brethren ; the  
2 elder women as mothers ; the younger as sisters,  
with all purity.

3 Honour widows that are widows indeed. But  
4 if any widow have children or nephews, let them  
learn first to show piety at home, and to requite  
their parents : for that is good and acceptable  
5 before God. Now she that is a widow indeed,  
and desolate, trusteth in God, and continueth in  
6 supplications and prayers night and day. But  
she that liveth in pleasure is dead while she  
7liveth. And these things give in charge, that  
8 they may be blameless. But if any provide not

up the gift of God which is in thee, which was given to thee according to the prophecies which marked thee out for thine office and foretold thy future usefulness (i. 18), and which was imparted both by my hands (2 Tim. i. 6) and by the laying on of the hands of the elders then present. (See

15 Acts xiii. 1—3.) Exercise thyself in these things; give thyself wholly to them, that thy  
 16 improvement may be visible to all. Take heed to thyself that thou set a good example (ver. 12), and also to thy doctrine that it be according to godliness (vers. 6—8); continue in this twofold care; for in doing this thou shalt save both thyself and thy hearers—God will own and bless thy faithful labours.

5 DO not use harsh words to an old man, but rather intreat him as if he were thy father, and  
 2 the young men as if they were thy brothers: the aged women as mothers, the younger as if they were thy sisters, with all chastity and purity.  
 3 Honour and support widows who are widows  
 4 indeed, and have none to maintain them. But if any widow have children or grandchildren capable of assisting them, let these learn first to show piety at home and to make a grateful return to their parents for all their tender care: for this is  
 5 good and acceptable in the sight of God. Now she that is really a widow and desolate, and a proper object of the church's care, trusteth in God and continueth in supplications and prayers  
 6 night and day. (Luke ii. 36, 37.) But the widow who liveth in pleasure and wantonness (James v. 5) is dead while she thus liveth (Isaiah xxii. 12, 13), and is in no wise to be honoured  
 7 or maintained. And these things which I have enjoined give in charge, that all parties may be  
 8 blameless. But if any man among you provide

for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one  
10 man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will  
12 marry; having damnation, because they have cast  
13 off their first faith. And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies,

not for his own kindred, especially for those of his own house, such as wife, or children, or aged parents, through covetousness, extravagance, sloth, or self-indulgence, he has denied the Christian faith and is worse than a heathen.

- 9 Let not a widow be taken into the number of those to be employed and maintained by the Church \* under sixty years of age, having been
- 10 the faithful wife of one husband, well reported of for good works; if, for instance, she have brought up her children religiously, if she have lodged strangers or Christian travellers hospitably, if she have washed the feet of weary saints in their journeys,† if she have diligently
- 11 followed every good work. But younger widows refuse to take into this number; for when their first grief is over, they will grow weary of serving the saints, and, waxing wanton against Christ, they will marry heathen husbands, and by them be tempted back to idolatry; †
- 12 having damnation, because they have cast off their first faith and renounced Christianity. (See
- 13 ver. 15.) And at the same time also they learn to be idle, gadding about from house to house; and not only idle, but tattlers also and busy bodies, speaking things which they ought not.

\* It seems to have been the office of these aged widows to instruct the young women, to educate orphans, to distribute alms, and to nurse the sick.

† It was usual for travellers in those hot countries to wear, not shoes, but sandals; and as inns were few and most Christians poor, it was a great charity to lodge them freely, and provide water to cool and bathe their feet, and to minister to their wants. (See Gen. xviii. 4; xix. 2; Luke vii. 44; Acts xvi. 15; Heb. xiii. 2, 3.)

‡ If they had been admitted into the number of church widows, devoted for life to the services which those women undertook, they would not have been allowed to marry in the church.

14 speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to  
15 the adversary to speak reproachfully. For some  
16 are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged ; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who  
18 labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation,  
20 but before two or three witnesses. Them that sin rebuke before all, that others also may fear.  
21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins : keep thyself pure.

- 14 I would advise therefore that the younger widows, instead of being admitted to an office so unsuitable to their years and so ensnaring, be encouraged to marry again, bear children, guide and govern the household, and, by the diligent performance of their duties, leave no room for the enemies of Christ and his Gospel to speak  
 15 reproachfully. For some of these young widows are already turned aside after Satan, yielding to his temptations and forsaking Christ and his  
 16 service. If any man or woman that believeth have near relations that are widows, let him or her relieve them, and let not the church be burdened with their maintenance, that it may relieve those that are widows indeed and really desolate and destitute.
- 17 Let the elders, or pastors, who rule well be counted worthy of double honour and be liberally maintained, especially those who are laborious preachers and teachers. (1 Thess. v. 12, 13.)
- 18 For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. (Deut. xxv. 4, and 1 Cor. ix. 8—14.) And our Lord himself says, The labourer is worthy of his hire. (Luke x. 7.)
- 19 Against an elder receive not an accusation, unless it be proved by two or three credible  
 20 witnesses. Those who sin, whether elders or others, rebuke before all, that others also may  
 21 fear to offend. I charge thee as in the presence of God, and of the Lord Jesus Christ, and of the blessed angels (Heb. i. 14), that thou observe these rules, and judge justly, without prejudice on the one hand, or partiality on the other.
- 22 Do not hastily ordain any one to the ministry, lest by admitting an unworthy character thou be a partaker of his sins. Keep thyself pure.

23 Drink no longer water, but use a little wine  
for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going  
before to judgment ; and some *men* they follow  
25 after. Likewise also the good works of *some* are  
manifest beforehand ; and they that are otherwise  
cannot be hid.

6 LET as many servants as are under the yoke  
count their own masters worthy of all honour,  
that the name of God and *his* doctrine be not  
2 blasphemed. And they that have believing  
masters, let them not despise *them*, because they  
are brethren ; but rather do *them* service, because  
they are faithful and beloved, partakers of the  
benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to  
wholesome words, *even* the words of our Lord Jesus  
Christ, and to the doctrine which is according to  
4 godliness, he is proud, knowing nothing, but doting  
about questions and strifes of words, whereof  
5 cometh envy, strife, railings, evil surmisings,  
perverse disputings of men of corrupt minds,

- 23 No longer drink water only, but use a little wine for thy stomach's sake and thy frequent infirmities.
- 24 The sins of some men are manifest beforehand, open and visible to all, going before to judgment, and some men their sins follow after, so that
- 25 they are not detected in this life. In like manner also the good works of some are manifest beforehand, and those whose good deeds are for the present concealed cannot always be hid, for they shall be revealed and recompensed at the resurrection of the just.
- 6 LET such Christians as are in the condition of slaves count their own masters, whether Christians or heathens, worthy of all honour, that the name of God and his doctrine be not evil spoken of through any want of respect on their part.
- 2 Especially where the masters are Christians, let the slaves be very careful not to presume on this circumstance and take liberty to be wanting in respectful bearing, because they are brethren in Christ, but serve them the more readily and cheerfully on this very account, because they who are partakers of their good service are faithful and beloved of God. These things teach and enforce as matters of great importance.
- 3 If any one teach differently and submit not to sound words, even to the words of our Lord Jesus Christ, and to the doctrine which is according to
- 4 godliness, he is puffed up with pride, knowing nothing of the true nature of the Gospel, but brain sick and prating about nice questions, knotty points, and disputes of words, of which cometh envy, strife, railings, evil surmisings,
- 5 perverse disputings of men of corrupted minds and destitute of the truth, supposing that godli-

and destitute of the truth, supposing that gain is godliness. From such withdraw thyself.

6 But godliness with contentment is great gain.  
7 For we brought nothing into *this* world, *and it is*  
8 certain we can carry nothing out. And having  
food and raiment let us be therewith content.  
9 But they that will be rich fall into temptation  
and a snare, and *into* many foolish and hurtful  
lusts, which drown men in destruction and per-  
10 dition. For the love of money is the root of all  
evil: which while some coveted after, they have  
erred from the faith, and pierced themselves  
through with many sorrows.

11 But thou, O man of God, flee these things;  
and follow after righteousness, godliness, faith,  
12 love, patience, meekness! Fight the good fight  
of faith, lay hold on eternal life, whereunto thou  
art also called, and hast professed a good profes-  
13 sion before many witnesses. I give thee charge  
in the sight of God, who quickeneth all things,  
and *before* Christ Jesus, who before Pontius  
14 Pilate witnessed a good confession; that thou

ness is gain and religion to be used as a means of advancing and enriching themselves.

- 6 But godliness with contentment is indeed great gain (1 Tim. iv. 8), and better than  
 7 thousands of gold and silver. For we brought nothing into the world, and it is plain that we can carry nothing out. (Job i. 21, and Eccles.  
 8 v. 15.) Having therefore food and raiment, let  
 9 us be therewith content. But they that set their hearts on riches fall into temptation, and a snare, and many foolish and hurtful lusts and desires which sink men in destruction and perdition. For the love of money is the root of all evil ; \* and, in grasping after it, some have gone astray from the faith and pierced themselves through with many pains (*e.g.*, the gnawings of conscience and fear of wrath).
- 11 But do thou, O man of God, flee these things, and pursue righteousness, godliness, faith, love,  
 12 patience, meekness ; † fight earnestly that noble fight of faith ; lay hold on eternal life, unto which thou hast been called by the grace of God, and hast already confessed that noble confession before many witnesses. I charge thee as in the presence of God, who quickeneth all things and raiseth the dead, and in the presence of Christ Jesus who witnessed before Pontius Pilate that noble confession (John xviii. 36, 37), and  
 14 sealed it with his blood, that thou keep the

\* “Gold begets in brethren hate,  
 Gold in families debate ;  
 Gold does friendship separate,  
 Gold does civil wars create.”

Cowley, quoted by Guyse.

† These with eternal life as the end constitute the true riches which perish not in the using, and are free from all alloy. The Gospel never demands from us the surrender of any present or earthly good without offering us something better in return.

keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, [the uncertainty of riches,] but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: 21 which some professing have erred concerning the faith. Grace *be* with thee. Amen.

The first to Timothy was written from Lao-dicea, which is the chiefest city of Phrygia Pacatiana.

- commandment I have given thee (11, 12) with spotless integrity and blameless life, until the glorious appearing of our Lord Jesus Christ;
- 15 which in his own times and seasons (Acts i. 7) God shall shew forth, who is the blessed and only supreme Ruler, the King of kings, and Lord of
- 16 lords; who only hath immortality and dwelleth in light unapproachable, whom no man hath ever seen, nor indeed can see, to whom be honour and power everlasting. Amen.
- 17 Charge them that are rich in this world not to be high-minded, nor to place their confidence in uncertain riches (Prov. xxiii. 5), but in the living God, who daily loads us with his benefits and
- 18 imparts to us richly all things to enjoy: charge them to do all the good they can, to be rich in good works, ready to distribute, willing to com-
- 19 municate; thus laying up in store for themselves a good foundation against the time to come, that, when these things fail, they may lay hold on eternal life.
- 20 O Timothy, guard that Gospel which is committed to thy trust, avoiding profane babblings about idle and unprofitable questions, and oppositions of what is falsely named knowledge
- 21 (i. 4—7): which some affecting to pursue have erred with respect to the faith and fallen into the grossest errors. Grace be with thee. Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

---

1 PAUL, an apostle of Jesus Christ by the will  
of God, according to the promise of life which is  
2 in Christ Jesus, to Timothy, *my* dearly beloved  
son : Grace, mercy, *and* peace, from God the  
Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers  
with pure conscience, that without ceasing I have  
remembrance of thee in my prayers night and  
4 day ; greatly desiring to see thee, (being mindful  
of thy tears,) that I may be filled with joy ;  
5 when I call to remembrance the unfeigned faith  
that is in thee, which dwelt first in thy grand-  
mother Lois, and thy mother Eunice ; and I am  
persuaded that in thee also.

6 Wherefore I put thee in remembrance that  
thou stir up the gift of God, which is in thee by  
7 the putting on of my hands. For God hath not  
given us the spirit of fear ; but of power, and of  
love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony  
of our Lord, nor of me his prisoner : but be thou

# THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

## TIMOTHY.

---

- 1 PAUL an apostle of Jesus Christ by the will of God, set apart for the preaching of the Gospel agreeably to the promise of eternal life which is in Christ Jesus (see Titus i. 2, 3), to Timothy, my beloved son : Grace, mercy, and peace be thine from God the Father, and from Christ Jesus our Lord.
- 3 I thank God, whom I serve, as my pious fore-fathers did before me, with a pure conscience (whenever I make mention of thee, as I do un-
- 4 ceasingly, in my prayers, night and day ; greatly desiring to see thee, being mindful of thy tears when we parted, that when we meet again I may
- 5 be filled with joy) ; I thank God, I say, when I call to remembrance the unfeigned faith which is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am per-suaded that it dwells in thee also.
- 6 For which cause I remind thee to stir up the gift of God which is in thee through the putting on of my hands. (v. 14, and 1 Tim. iv. 14.)
- 7 For God hath not given us the spirit of fear, as under the law (Rom. viii. 15), but the spirit of power, and of love, and of a sound mind.
- 8 Be not thou, therefore, ashamed of bearing witness to our Lord Jesus and his Gospel, neither

partaker of the afflictions of the gospel according  
9 to the power of God ; who hath saved us, and  
called *us* with an holy calling, not according to  
our works, but according to his own purpose  
and grace, which was given us in Christ Jesus  
10 before the world began ; but is now made mani-  
fest by the appearing of our Saviour Jesus Christ,  
who hath abolished death, and hath brought life  
and immortality to light through the gospel :  
11 whereunto I am appointed a preacher, and an  
12 apostle, and a teacher of the Gentiles. For the  
which cause I also suffer these things : never-  
theless I am not ashamed : for I know whom I  
have believed, and am persuaded that he is able  
to keep that which I have committed unto him  
against that day.

13 Hold fast the form of sound words, which thou  
hast heard of me, in faith and love which is  
14 in Christ Jesus. That good thing which was  
committed unto thee keep by the Holy Ghost  
which dwelleth in *us*.

15 This thou knowest, that all they which are  
in Asia be turned away from me ; of whom are  
16 Phygellus and Hermogenes. The Lord give

- be ashamed of me who am a prisoner for his sake ; but cheerfully bear thy part in those afflictions which the Gospel brings, depending for support on the promised help of Almighty
- 9 God, who hath saved us, and called us to be an holy people unto himself, not according to the merit of our works, as if we had done anything to deserve it, but according to his own sovereign purpose and grace which was given to us in Christ Jesus our Head, before the beginning of
- 10 time (see Eph. i. 4), but made known now by the appearing of our Saviour Jesus Christ in the flesh, who by his death hath destroyed death, taking away its dominion and sting, and hath brought life and immortality to light through
- 11 the Gospel; of which Gospel I am appointed a preacher, and an apostle, and teacher of the
- 12 Gentiles. For which cause, and not for any crime, I also suffer these things : nevertheless I am not ashamed of the Gospel of Christ and its sufferings : for I know whom I have trusted, and I am persuaded that He is able to keep that which I have committed unto Him (viz., myself and my eternal interests) unto the day of his appearing.
- 13 Keep before thee as thy pattern\* those wholesome doctrines (1 Tim. vi. 3) which thou hast heard from me (ii. 2), by faith and love which
- 14 is in Christ Jesus. That noble trust, I say, which was committed to thee (viz. the Gospel, 1 Tim. vi. 20), guard and keep by the all-powerful help of the Holy Ghost who dwelleth in us.
- 15 This thou knowest that all they which are in Asia have forsaken me, of whom are Phygelus
- 16 and Hermogenes. May the Lord grant mercy

\* For this meaning of *ὑποτύπωσις* see 1 Tim. i. 16.

mercy unto the house of Onesiphorus ; for he oft refreshed me, and was not ashamed of my  
 17 chain : but, when he was in Rome, he sought  
 18 me out very diligently, and found me. (The Lord grant unto him that he may find mercy  
 of the Lord in that day :) and in how many things he ministered unto me at Ephesus, thou knowest very well.

2    THOU therefore, my son, be strong in the grace that is in Christ Jesus. And the things  
 2 that thou hast heard of me among many witnesses, the same commit thou to faithful men,  
 3 who shall be able to teach others also. Thou therefore endure hardness, as a good soldier  
 4 of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life ;  
 that he may please him who hath chosen him  
 5 to be a soldier. And if a man also strive for masteries, *yet* is he not crowned, except he strive  
 6 lawfully. The husbandman that laboureth must be first partaker of the fruits [*or*, The husband-  
 man, labouring first, must be partaker of the  
 7 fruits]. Consider what I say ; and the Lord give thee understanding in all things.

8    Remember that Jesus Christ of the seed of David was raised from the dead according to my  
 9 gospel : wherein I suffer trouble, as an evil doer,  
*even* unto bonds ; but the word of God is not  
 10 bound. Therefore I endure all things for the elect's sakes, that they may also obtain the sal-  
 vation which is in Christ Jesus with eternal glory.

to the family of Onesiphorus; for he oft refreshed me and comforted me, and was not  
17 ashamed of my being a prisoner; but when he was in Rome he sought me out very diligently  
18 and found me. May the Lord grant to him to find mercy from the Lord in that day (Matt. xxv. 34—36): and in how many things he ministered to me at Ephesus no one knows better than thyself.

- 2 THOU therefore, my son, be strong in the grace which is in Christ Jesus. (Eph. vi. 10.)  
2 And the things which thou hast heard from me in the presence of many witnesses, these same commit in trust to faithful men who may be able also to teach others, that so the Gospel may be spread abroad and handed down to all genera-  
3 tions. Thou therefore endure afflictions and hardships as a good soldier of Jesus Christ.  
4 No man who goes out to war entangleth himself with the common affairs of life, but devotes himself wholly to warfare, that he may please  
5 him who hath chosen him to be a soldier. And if any one contend in the Grecian games, he is not crowned with the garland of victory, unless  
6 he contend according to the rules. The husbandman must first labour, before he can be a  
7 partaker of the fruits. Consider what I say, and may the Lord give thee understanding in all things.  
8 Remember that Jesus Christ of the seed of David was raised from the dead according to  
9 that doctrine which I preach, and for which I suffer evil, as if I were a malefactor, even unto bonds; but the word of God is not bound, if  
10 I am. For this cause I endure all things for the sake of God's elect, and count no suffering too great if I may forward his gracious purposes of love

11 *It is* a faithful saying: For if we be dead with  
12 *him* we shall also live with *him*: if we suffer, we  
shall also reign with *him*; if we deny *him*, he  
13 also will deny us: if we believe not, yet he  
abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance,  
charging *them* before the Lord that they strive  
not about words to no profit, *but to* the subvert-  
15 ing of the hearers. Study to show thyself  
approved unto God, a workman that needeth not  
to be ashamed, rightly dividing the word of  
16 truth. But shun profane and vain babblings:  
for they will increase unto more ungodliness.  
17 And their word will eat as doth a canker: of  
18 whom is Hymenæus and Philetus; who con-  
cerning the truth have erred, saying that the  
resurrection is past already; and overthrow the  
faith of some.

19 Nevertheless the foundation of God standeth

- in their salvation through Christ, and bring them  
 11 to eternal glory. It is a faithful saying, that if  
 we be dead with Christ, we shall also live with  
 12 Him (Rom. vi. 8); and if we suffer with Him  
 now (after his example and for his sake), we shall  
 also reign with Him in glory; but if we deny Him  
 and are afraid to confess Him before men, He also  
 13 will deny and disown us in the day of his appearing.  
 If we be unfaithful, yet so is not He, but abideth  
 faithful: He cannot deny himself or be false  
 to his word, but will be equally true to his  
 promises and to his threatenings.
- 14 Of these things remind them, charging them  
 before the Lord that they strive not about words  
 which tend to no profit, but unsettle men's  
 15 minds and disturb their faith. Study to show  
 thyself approved unto God, a workman that  
 needeth not to be ashamed of his work, rightly  
 dividing the word of truth, and giving to each  
 16 hearer his portion in due season. But shun  
 those profane and empty babblings, for they who  
 pursue these idle and presumptuous speculations  
 will proceed to greater impieties and fall into  
 17 grievous errors. (1 Tim. vi. 20, 21.) And their  
 doctrine as a gangrene will spread till it infect  
 and corrupt the whole body: of this sort are  
 18 Hymenæus and Philetus, who have erred with  
 respect to the truth, saying that the resurrection  
 is already past,\* and thus overturn the faith  
 of some in that great article of our belief,  
 the resurrection of the body.
- 19 Nevertheless the foundation † of God standeth

\* They explained away the notion of a proper resurrection  
 of the body, by asserting that no other resurrection was to be  
 looked for but a resurrection from *ignorance* to *knowledge*, and  
 that this resurrection, in the case of all enlightened persons,  
 had taken place already.

† By the *foundation* of God is here meant his *covenant*; and

sure, having this seal, The Lord knoweth them  
that are his; and, Let every one that nameth the  
20 name of Christ depart from iniquity. But in a great  
house there are not only vessels of gold and of  
silver, but also of wood and of earth; and some  
21 to honour, and some to dishonour. If a man

firm ; his faithfulness and truth cannot be affected by man's unbelief : for his covenant in Christ standeth sure, and is sealed with this seal and inscription, The Lord knoweth them that are his, and will certainly raise them up at the last day : and, Let every one that nameth the name of Christ depart from iniquity ; for "without holiness no man shall see the Lord." Think it not strange that false teachers arise ; for as in a great house there are not only vessels of gold and silver, but also of wood and of earth, and some for honourable and others for dis-honourable uses, even so there are both precious and worthless characters in the visible church  
 20 of God. If then a man cleanse and purify  
 21

it was usual to attach a *seal* to covenants to give them validity. The foundation of God which standeth firm seems to be contrasted with the faith of some which was overthrown. This is quite in the Apostle's style ; see ver. 13, "If we believe not, yet He abideth faithful, He cannot deny himself :" and Rom. iii. 3, 4, "For what if some did not believe, shall their unbelief make the faith (or faithfulness) of God without effect ? God forbid : yea, let God be true and every man a liar." Hymenæus and Philetus denied the future resurrection of the body, and by their reasonings subverted the faith of some. But could the lies of those false teachers alter the truth, or the unbelief of these unstable Christians affect the faithfulness of God ? By no means. His word and promise stood firm as the rocks. His covenant confirmed in Christ could never fail. He had set his seal to it. And it had this double inscription, first, The Lord knoweth them that are his. In other words, He has a people chosen in Christ before the foundation of the world, whom He will certainly raise at the last day (John vi. 39, 40, 44), and they shall never perish, neither shall any pluck them out of his hand. (See John x. 14, 27, 28.) Secondly, Let every one that nameth the name of Christ depart from iniquity. For God hath chosen them in Christ, not that they should live as they list, but that they "should be holy and without blame before Him in love" : and "whom He did foreknow He also did pre-destinate to be conformed to the image of his Son" (Rom. viii. 29), and that image is righteousness and true holiness.

therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on  
23 the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they  
24 do gender strifes. And the servant of the Lord must not strive: but be gentle unto all *men*, apt  
25 to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging  
26 of the truth: and *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

3 THIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, un-  
3 holy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of  
4 those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God;

himself from these corrupt teachers and their pernicious errors, he shall be a vessel unto honour, set apart for the service of God, meet for his master's use, and ready to every good work.

22 Flee also youthful lusts; but pursue righteousness, faith, love, and peace, with those who call  
 23 on the Lord out of a pure heart. But foolish and ignorant questions such as I have referred to (ver. 16 and 1 Tim. iv. 7 ; vi. 20) avoid, knowing that they do beget strifes and angry contentions. And the servant of the Lord must not strive (James i. 20), but be gentle towards all  
 25 men, ready to teach, forbearing, in meekness instructing those who oppose themselves to the Gospel, if by any means God may perhaps give them repentance to the acknowledgment of the  
 26 truth; and that in this way they may awake and so recover themselves out of the snare of the devil (having heretofore been taken captive by him), to do the will of God.\*

3 THIS know also, that before the end difficult and dangerous times will come, when it will require special grace, wisdom, and courage to maintain faith and a good conscience. (See 1 Tim. iv. 1, &c.; 2 Pet. iii. 3, &c.; Jude v. 17,  
 2 18.) For men will be selfish, covetous, boasters, and false-pretenders, proud, evil-speakers and blasphemers, disobedient to their own parents,  
 3 unthankful, unholy and profane, without natural affection, implacable and deadly in their hate, false accusers, incontinent and of unbridled appetite, fierce and savage in their tempers, no  
 4 lovers of good men, treacherous, rash and headstrong, high-minded (literally, wrapt in clouds of

\* This is the true rendering of the passage. See Hammond, Scholefield, Slade, &c.

5 having a form of godliness, but denying the  
6 power thereof. From such turn away. For of  
this sort are they which creep into houses, and  
lead captive silly women laden with sins, led  
7 away with divers lusts, ever learning, and never  
able to come to the knowledge of the truth.  
8 Now as Jannes and Jambres withstood Moses,  
so do these also resist the truth; men of corrupt  
9 minds, reprobate concerning the faith. But they  
shall proceed no further: for their folly shall  
be manifest unto all *men*, as theirs also was.

10 But thou hast fully known my doctrine,  
manner of life, purpose, faith, longsuffering,  
11 charity, patience, persecutions, afflictions, which  
came unto me at Antioch, at Iconium, at Lystra;  
what persecutions I endured; but out of *them* all  
12 the Lord delivered me. Yea, and all that will  
live godly in Christ Jesus shall suffer perse-  
13 cution. But evil men and seducers shall wax  
worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou

- self-conceit), lovers of pleasures more than lovers  
5 of God ; and yet retaining a form of godliness  
and outside appearance of religion, while wholly  
destitute of its life and power: from such turn  
away and have no fellowship with them. (Eph.  
6 v. 11.) For of this sort are they who creep into  
families and insinuate themselves into their con-  
fidence, and lead captive silly women, laden with  
7 sins, led away by divers lusts, always learning,  
“tossed about with every wind of doctrine,” and  
never able to come to any sound and certain  
8 knowledge of the truth. Now in like manner  
as the Egyptian magicians, Jannes and Jambres,  
resisted Moses, so do these also resist the truth,  
and are wholly corrupted in mind, of no judg-  
9 ment concerning the faith. But they shall pro-  
ceed no further than a certain point; for their  
folly shall at length be manifest to all men, as  
was that of Jannes and Jambres, when they were  
unable to imitate or remove the plagues of  
Egypt.
- 10 But thou hast fully known the doctrine I have  
taught, my manner of life, my purpose and aim,  
my faithfulness, my longsuffering, my love to all,  
11 my patience, the persecutions I have endured,  
my sufferings, such as befel me at Antioch (in  
Pisidia) (Acts xiii. 50), at Iconium (Acts xiv. 2),  
at Lystra, where I was stoned and left for dead  
(Acts xiv. 19); what persecutions I endured; but  
12 out of them all the Lord delivered me. Yea,  
and all who are resolved to live godly in Christ  
Jesus will be persecuted. (Acts xiv. 22; Rom.  
13 viii. 17.) But wicked men and seducing teachers  
will wax worse and worse, deceiving and being  
deceived.
- 14 But continue thou in the things which thou  
hast learned, and hast been assured of as certain

hast learned and hast been assured of, knowing  
15 of whom thou hast learned *them*; and that from  
a child thou hast known the holy Scriptures,  
which are able to make thee wise unto salvation  
16 through faith which is in Christ Jesus. All  
Scripture *is* given by inspiration of God, and *is*  
profitable for doctrine, for reproof, for correc-  
17 tion, for instruction in righteousness: that the  
man of God may be perfect, throughly fur-  
nished unto all good works.

4 I CHARGE *thee* therefore before God, and  
the Lord Jesus Christ, who shall judge the quick  
and the dead at his appearing and his kingdom:  
2 preach the word; be instant in season, out of  
season; reprove, rebuke, exhort with all long-  
3 suffering and doctrine. For the time will come  
when they will not endure sound doctrine; but  
after their own lusts shall they heap to them-  
4 selves teachers, having itching ears: and they  
shall turn away *their* ears from the truth, and  
5 shall be turned unto fables. But watch thou in  
all things, endure afflictions, do the work of an  
evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time  
7 of my departure is at hand. I have fought a  
good fight, I have finished *my* course, I have kept  
8 the faith. Henceforth there is laid up for me a

truth, knowing from whom thou hast learned them, even from me an inspired apostle of the  
15 Lord Jesus; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith  
16 which is in Christ Jesus. All divinely-inspired Scripture is also profitable for doctrine, for reproof and conviction, for correction and amendment of life, and for instruction in righteousness,  
17 that the man of God may be perfect (1 Tim. vi. 11), thoroughly fitted and qualified for every good work.

4 I CHARGE thee therefore in the presence of God the Father, and of the Lord Jesus Christ, who shall judge the living and the dead when He  
2 appears in his glorious kingdom; preach the word; be earnest in doing this in season, out of season, losing no opportunity; refute the  
· gainsayers (Titus i. 9), rebuke the evil-doers, exhort all men, with unwearied longsuffering  
3 and Christian doctrine. For the time will come when they will not endure good and wholesome doctrine, but according to their own lusts they will heap to themselves teachers having itching ears, and will only listen to those false and corrupt teachers who please and amuse them;  
4 and thus they will turn away their ears from the truth, and instead thereof be turned unto fables  
5 and inventions. But do thou watch in all things, patiently enduring adversity, do the work of an evangelist, fulfil every part of thy ministry.  
6 For I am even now being offered (literally, poured out as a sacrifice) (Phil. ii. 17), and the  
7 time of my departure is at hand. I have fought the good fight, I have finished my race, I have  
8 kept the faith committed to my trust. Henceforth there is laid up for me the crown of righte-

crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

- 9 Do thy diligence to come shortly unto me:  
10 for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.  
11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus.  
13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

- 14 Alexander the coppersmith did me much evil:  
15 the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words.  
16 At my first answer no man stood with me, but all *men* forsook me: (*I pray God* that it may not  
17 be laid to their charge.) Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

- 19 Salute Prisca and Aquila, and the household  
20 of Onesiphorus. Erastus abode at Corinth: but

ousness, which the Lord Jesus, the righteous Judge, will give me at that day: and not to me only, but to all them also that love his appearing.

- 9 Make haste to come to me speedily. For  
10 Demas, who was of late my fellow-labourer (Philemon 24), hath now forsaken me in my affliction, having loved the present world (contrast Heb. xi. 25), and is gone into Thessalonica; Crescens into Galatia, and Titus into Dalmatia.  
11 Luke alone is with me. Take Mark and bring him with thee, for he is useful to me to minister  
12 to me. (Acts xiii. 5.) And Tychicus have I  
13 sent to Ephesus. The cloke which I left at Troas with Carpus, when thou comest bring, and the books, but especially the parchments.  
14 Alexander the coppersmith hath done me much evil. The Lord reward him according to his  
15 works. Of whom be thou also aware, for he hath greatly withheld our preaching.  
16 When I first came to Rome and pleaded my cause before the judgment seat of Nero, no man stood with me to help or encourage me, but all for-  
17 sook me: may it not be laid to their charge. Yet the Lord Jesus stood with me and strengthened me, that by me, thus set for the defence of the Gos-  
pel (Phil. i. 17), the doctrine I preach might be fully known and spread abroad not in Rome only but among all the Gentiles: and, though exposed to the most imminent peril, I was at that time delivered from my persecutors, as  
18 out of the mouth of a lion. And the Lord will deliver me, I doubt not, from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.  
19 Salute Prisca and Aquila, and the house of  
20 Onesiphorus. Erastus abode at Corinth, but

21 Trophimus have I left at Miletum sick. Do thy diligence to come before winter.

Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

The second *Epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

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THE EPISTLE OF PAUL THE APOSTLE

TO

TITUS.

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1 PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which  
2 is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world

21 Trophimus I left at Miletus sick. Make haste to come before the winter.

Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

---

THE EPISTLE OF PAUL THE APOSTLE

TO

TITUS.

---

1 PAUL, a servant of God and an apostle of Jesus Christ, sent by Him to preach the Gospel in order to the producing of faith in God's elect and of the acknowledgment by them of that true doctrine whose tendency and aim is godliness,  
2 and is accompanied with the hope of eternal life, which God, who cannot lie nor deceive, promised before the world began, viz., to Christ as the surety of his people\* (see John xvii. 1, 2;

\* Known unto God are all things from all eternity. The fall of man did not take Him by surprise. He foresaw it and provided for it. Long before it took place, or ever the earth and the world were made, He entered into covenant with his Son, in the character of our Redeemer, and promised eternal life to all who in every age should believe in Him. "Before the foundations of the world were laid, He hath constantly decreed by his counsel secret to us, to deliver from curse and damnation

3 began ; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our  
4 Saviour ; to Titus, *mine* own son after the common faith : Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed  
6 thee : if any be blameless, the husband of one wife, having faithful children, not accused of  
7 riot, or unruly. For a bishop must be blameless, as the steward of God ; not selfwilled, not soon angry, not given to wine, no striker, not given to  
8 filthy lucre ; but a lover of hospitality, a lover  
9 of good men, sober, just, holy, temperate ; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision :  
11 whose mouths must be stopped, who subvert whole houses, teaching things which they ought  
12 not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.

3 vi. 37—40; 2 Cor. i. 20): but hath in due time manifested this his word and promise through the preaching of the Gospel, with which I am entrusted according to the commandment of God  
 4 our Saviour. I Paul write this epistle to Titus, mine own son after the common faith, wishing thee grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee behind me in Crete, that thou mightest set in order the things which I have left undone, and ordain elders in every  
 6 city, as I gave thee in charge : that is, if any one be blameless, the husband of but one wife, having believing children, children not accused of riotous living, nor unruly—such are the characters I would have you ordain. For a bishop should be blameless, as becomes the steward of God, not self-willed, not passionate, not given to  
 8 wine, nor to blows, no mean lover of gain ; but one who loves to entertain strangers (Heb. xiii. 2), one who loves good men, prudent, just,  
 9 holy, temperate ; holding fast the true doctrine, as he hath been taught by us, that he may be able by sound doctrine both to exhort men and to refute opposers.

10 For there are many unruly and vain talkers and deceivers, especially those who belong to the circumcision and press the observance of the  
 11 law : whose mouths must be stopped or they will do much mischief, for they subvert whole families at once, teaching things which they  
 12 ought not for the sake of base gain. One of themselves, Epimenides, a poet of their own country, hath said, The Cretians are always liars, wicked

those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour." (See Art. xvii.)

13 This witness is true. Wherefore rebuke them  
14 sharply, that they may be sound in the faith ; not  
giving heed to Jewish fables, and commandments  
of men, that turn from the truth.

15 Unto the pure all things *are* pure : but unto  
them that are defiled and unbelieving *is* nothing  
pure : but even their mind and conscience is  
16 defiled. They profess that they know God ; but  
in works they deny *him*, being abominable, and  
disobedient, and unto every good work reprobate.

2 BUT speak thou the things which become  
sound doctrine : that the aged men be sober,  
grave, temperate, sound in faith, in charity, in  
3 patience. The aged women likewise, that *they be*  
in behaviour as becometh holiness, not false  
accusers, not given to much wine, teachers of  
4 good things ; that they may teach the young  
women to be sober, to love their husbands, to  
5 love their children, *to be* discreet, chaste, keepers  
at home, good, obedient to their own husbands,  
that the word of God be not blasphemed.

6 Young men likewise exhort to be sober  
7 minded. In all things showing thyself a pattern

- 13 beasts, lazy gluttons. This witness respecting their national character is true ; therefore rebuke them sharply, that they may be reformed and  
 14 become sound in the faith, not giving heed to Jewish fables and traditions of men who turn from the truth, pretending that men are defiled by eating certain meats. (See Rom. xiv.)
- 15 To the pure in heart, to those faithful Christians who know their Christian liberty, all meats are pure, for they eat them with a pure conscience and return thanks to God ; but unto those who are defiled by sin, and who believe not in Christ and his Gospel, is nothing pure, but  
 16 even their mind and conscience are defiled. They profess that they know God ; but by their works they deny Him, being abominable and disobedient, and when tried by the standard of good works failing in every one.
- 2 BUT whatever others do (i. 10, 13, 14), speak thou the things which become sound doctrine ;  
 2 for instance, exhort the aged men to be sober and serious, grave and reverend, temperate in all  
 3 things, sound in faith, in love, in patience : the aged women, in like manner, to act in keeping with their holy profession, to be no slanderers, nor wine-bibbers, but teachers of good things ;  
 4 that they may teach the young women to be sober and prudent, to love their husbands, to love their  
 5 children, to be discreet, chaste, keepers at home, attending to their household duties, good and kind, subject to their own husbands, that the word of God be not evil spoken of by their ill conduct.
- 6 The young men in like manner exhort to be guided by sound wisdom and discretion, and not to be led away by youthful lusts or divers  
 7 vanities : in all things shewing thyself a pattern

of good works: in doctrine *showing* uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9   *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*;  
10 not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation  
12 hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this  
13 present world; looking for that blessed hope, and the glorious appearing of the great God and  
14 our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

3   PUT them in mind to be subject to principalities and powers, to obey magistrates, to be

- of those good works to which thou exhortest others (1 Tim. iv. 12) ; in teaching shewing un-  
 8 corruptness, gravity, sincerity, sound and whole-  
 some doctrine which cannot be condemned, but  
 which carries conviction with it, that he who is  
 of the contrary part may be ashamed of his  
 opposition, having no evil thing to say of you.
- 9 Exhort servants to be subject to their own  
 masters, and to please them well in all things  
 lawful, not answering again, but bearing reproof  
 10 with meekness ; not purloining or pilfering, but  
 showing all good fidelity and honesty, that so  
 they may adorn the doctrine of God our Saviour  
 in all things, and do honour to the Gospel.
- 11 For the grace of God that bringeth salvation  
 hath shined forth in the Gospel to all men,  
 12 whether bond or free ; teaching us that denying  
 and renouncing all ungodliness and worldly lusts,  
 we should live soberly and temperately as regards  
 ourselves, righteously and justly towards our  
 neighbour, and piously toward God, so long as we  
 13 continue in this world ; waiting for that blessed  
 hope of eternal life, and the full enjoyment of it,  
 at the glorious appearance of our great God and  
 14 Saviour Jesus Christ ; who gave himself for us,  
 that He might redeem us from all iniquity, both  
 in its guilt and power, and purify unto himself a  
 peculiar people, separate from this wicked world,  
 zealous of all good works.
- 15 These practical truths preach and teach, and  
 if any obey not, rebuke them with all authority.  
 Let no man despise thee, but let thy wisdom  
 and gravity, and piety be such as to keep thee  
 from all contempt.
- 3 PUT them in mind too to be subject to the  
 government and powers under which they live  
 (see Rom. xiii. 1—7, and 1 Pet. ii. 13—17), to

2 ready to every good work, to speak evil of no man, to be no brawlers, *but* gentle, showing all  
3 meekness unto all men. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice  
4 and envy, hateful, *and* hating one another. But after that the kindness and love of God our  
5 Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;  
6 which he shed on us abundantly through Jesus  
7 Christ our Saviour: that being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and

obey magistrates, to be ready to every good work,  
 2 to speak evil of no man, however base or injurious,  
     to be peaceful, gentle, shewing all meekness to  
 3 all men, even opposers and persecutors. This  
     behaviour becomes us as Christians; for even we  
     ourselves before our conversion to Christ were  
     foolish, disobedient to God, erring from the  
     truth, slaves of divers sinful lusts and pleasures,  
     living in malice and envy, hateful ourselves, and  
 4 hating one another. But when the kindness  
     and love of God our Saviour toward man shone  
     forth—which it did in the preaching of the  
 5 Gospel and the communication of his grace, not  
     for any works of righteousness of ours, but of his  
     own free and undeserved mercy He saved us, by  
     the washing of the new birth, and by the renew-  
 6 ing of the Holy Ghost,\* which Holy Ghost He  
     poured out upon us richly and abundantly  
 7 through Jesus Christ our Saviour: that being  
     justified freely by his grace (see Rom. iii. 21—  
     26), we might be made heirs of eternal life  
     according to his promise on which we securely  
     hope.  
 8 The saying I have now delivered is faithful and  
     worthy of all credit, and these things, whereof I  
     have written in this epistle, I would have thee  
     strongly maintain and insist upon, to the intent  
     that they who have believed in God might not be  
     drawn aside to idle speculations, but be careful

\* This seems equivalent to our Lord's words to Nicodemus:—"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5); and to St. Peter's declaration, "*Baptism doth now save us, not the putting away the filth of the flesh, but the answer of a good conscience toward God.*" (1 Pet. iii. 21.) Baptism is not the new birth, but the sign and seal of it to all who rightly and worthily receive it, but to no others.

9 profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law ; for they are unprofitable and  
10 vain. A man that is an heretic, after the first and  
11 second admonition reject : knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis :  
13 for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.  
14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

to abound and excel in good works, and bring forth the fruits of faith to the glory of God : these things are good and profitable unto men.

- 9 But avoid foolish and frivolous questions, and those endless genealogies of which the Jews are so fond, as also strifes and contentions about the law, for they are unprofitable and vain. (See 1 Tim. i. 3—7.) A man that is an heretic, and who, after being admonished once and again, still persists in his dangerous and destructive
- 10 errors, cast out of the church ; for you may rest assured that such an one is thoroughly perverted, and sinneth against the truth with a willing mind, being self-condemned.
- 12 When I shall send Artemas to thee or Tychicus, hasten to come to me at Nicopolis, for I
- 13 have determined to pass the winter there. Help forward Zenas the lawyer and Apollos on their journey, and be careful to supply all their wants.
- 14 And let our people also learn to excel in good works for all necessary purposes, and avail themselves of every opportunity of doing good to all men, that they may not be unfruitful.
- 15 All the Christian brethren who are with me salute thee. Salute them that love us in the bonds of our common faith. Grace be with you all. Amen.

THE EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

---

1 PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly  
2 beloved, and fellowlabourer, and to *our* beloved Apphia, and Archippus our fellowsoldier, and to  
3 the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee  
5 always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus,  
6 and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in  
7 Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,  
9 yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a

THE EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

---

- 1 PAUL who is now a prisoner for the sake of Jesus Christ, and Timothy our brother, unto Philemon our beloved friend and fellow-labourer
- 2 in the Gospel, and to our beloved Apphia, and to Archippus, our fellow-soldier, and to the church
- 3 in thy house: Grace be to you and peace from God our Father and from the Lord Jesus Christ.
- 4 I thank my God on thy behalf, making men-
- 5 tion of thee always in my prayers, hearing of thy love to all the saints, and thy faith towards
- 6 the Lord Jesus: and my prayer is that thy faith, which communicates so liberally to the wants of the saints, may prove effectual in leading others to acknowledge every good thing and holy disposition which is wrought in thee toward Christ Jesus and his members, to the glory of God and
- 7 the furtherance of his Gospel. For we have much joy and consolation in hearing of thy love, that the hungry appetites and empty stomachs of the poor saints are filled and refreshed by thy ready help, my dear brother.
- 8 Wherefore, encouraged by thy well-known character for love and pity, though I might be very bold, as an apostle of Christ, to command
- 9 thee to do what is proper on this occasion, yet for love's sake, I rather beseech thee to grant me

10 prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds : which in time past was to thee unprofitable, but now profitable to thee and to me : 12 whom I have sent again. Thou therefore receive 13 him, that is, mine own bowels : whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the 14 gospel : but without thy mind would I do nothing ; that thy benefit should not be as it were of 15 necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest 16 receive him for ever ; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the 17 flesh, and in the Lord ! If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth *thee* aught, put 19 that on mine account. I Paul have written *it* with mine own hand, I will repay *it* : albeit I do not say to thee how thou owest unto me even 20 thine own self besides. Yea, brother, let me have joy of thee in the Lord : refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more

a favour, thy petitioner being such an one as Paul the aged, and now, over and above, a  
10 prisoner of Jesus Christ : I beseech thee in behalf of my son, whom I have begotten to the faith during my imprisonment, thy poor slave  
11 Onesimus ; who formerly was to thee unprofitable, but now will be profitable to thee, as he  
12 has been to me ; whom I have sent back. Do thou therefore receive him, that is to say, mine own bowels, one over whom I tenderly yearn.  
13 Whom, if I had consulted my own wishes, I should have detained with me, that in thy stead he might have ministered to me, while I am in prison, for the sake of the Gospel, as I know  
14 thou wouldest do if thou wert here : but without thy free consent I would do nothing, that thy kindness might not be as of necessity, but of  
15 good will. For, perhaps, in the special providence of God, he was permitted to leave thee for an hour, that thou mightest receive him back for  
16 eternity ; no longer as a servant only, but in a higher and better relation, as a beloved Christian brother, particularly to me, and how much more to thee, both in the flesh, as one of thy household, and in the Lord, as a believer. If, therefore, thou esteemest me a partner in the Gospel,  
18 receive him as thou wouldest receive me. And if he hath wronged thee in any matter, or oweth  
19 thee ought, place that to my account. I Paul have written with mine own hand, I will repay it, though I might put thee in mind that, under  
20 God, thou owest thy very soul to me. Yea, brother, let me have joy of thee in the Lord. Refresh my spirit in the Lord by forgiving Onesimus my son over whom I tenderly yearn.  
21 Do not think that I distrust thy obedience ; for I have written to thee in full confidence that

22 than I say. But withal prepare me also a lodging : for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner  
 24 in Christ Jesus ; Marcus, Aristarchus, Demas,  
 25 Lucas, my fellowlabourers. The grace of our Lord Jesus Christ *be* with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a servant.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

---

1 GOD, who at sundry times and in divers manners spake in time past unto the fathers by  
 2 the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the  
 3 worlds ; who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he

22 thou wilt even do more than I ask. But withal prepare me also a lodging ; for I hope that in answer to your prayers I shall be granted to you and set at liberty.

23 There salute thee Epaphras, my fellow-prisoner  
24 in Christ Jesus : Marcus, Aristarchus, Demas,  
25 Lucas, my fellow-labourers. The grace of our Lord Jesus Christ be with your spirit. Amen.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

---

1 GOD who at many times and in many ways spoke in time past to our forefathers by the  
2 prophets, hath in these last days spoken unto us by One far superior to them all, even by his own Son, whom He hath appointed heir and owner of all things, by whom also He originally created  
3 the world and all things therein ; who being the bright beam of his glory and the exact image of his person, in other words, "being in the form of God" (Phil. ii. 8) and bearing the very character and impression of his subsistence and divinity, and upholding all things by his powerful word, when He had by himself and his one offering cleansed away our sins, sat down on the right hand of the Majesty on high, all power being

had by himself purged our sins, sat down on the  
4 right hand of the Majesty on high ; being made  
so much better than the angels, as he hath by  
inheritance obtained a more excellent name than  
they.

5 For unto which of the angels said he at any  
time, Thou art my Son, this day have I begotten  
thee ? And again, I will be to him a Father,  
6 and he shall be to me a Son ? And again, when  
he bringeth in the firstbegotten into the world,  
he saith, And let all the angels of God worship  
him.

7 And of the angels he saith, Who maketh his  
angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O  
God, *is* for ever and ever : a sceptre of righteous-  
ness *is* the sceptre of thy kingdom. Thou hast

committed unto Him in heaven and in earth  
 4 (Matt. xxviii. 18) : being made as much superior to the angels as the name he has inherited is more excellent than theirs, He being the only begotten Son of God.

5 For to which of the angels hath He ever said (as He hath to the Messiah, Psalm ii. 7), Thou art my Son, this day have I begotten thee, (alluding to his resurrection from the dead, Acts xiii. 33; Rom. i. 4;) and again (2 Sam. vii. 14), I will be to Him a Father and He shall be to 6 me a Son ? And when He bringeth again\* (Coloss. i. 18) the first begotten from the dead into the world to take the kingdom, he saith, " And let all the angels of God worship Him." (See Psalm xcvi. 6, Septuagint.)

7 And concerning the angels He saith, Who maketh his angels winds, and his ministers a flame of fire, using them, as He does the wind and the lightning, to serve and obey Him.

8 But to the Son He uses different language and gives far higher titles, saying, Thy throne, O God, is for ever and ever ; like thyself eternal and unchangeable ; a sceptre of righteousness is the sceptre of thy kingdom ; thou rulest with 9 perfect equity and uprightness. Thou hast, beyond all others, loved righteousness (Ps. xl. 8—10) and hated iniquity ; therefore God, even thy God, hath anointed thee with the oil of

\* See Mede, book iii., p. 577, in the tract headed ὀικουμένη μέλλοντα. These are his words : " Mirabiliter autem nostri versum illum sextum capitinis primi transferunt, ut *primo Christi adventui* accommodent : trajiciendo nimirum particulam *παλιν*, ac si scriptum esset *παλιν* δὲ ὅταν ἐσαγάγῃ, cum scriptum sit "Οταν δὲ παλιν ἐσαγάγῃ, &c. Cujusmodi trajectioonis exemplum nusquam uspiam ostendi potest : et præterea verbum ἐσαγάγῃ (præterquam quod cum *παλιν* conjungatur) futuri significacionem habeat cum sit aoristus secundus subjunctivi."

loved righteousness, and hated iniquity; therefore God, *even thy* God, hath anointed thee with  
10 the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the  
11 works of thine hands: they shall perish; but thou remainest; and they all shall wax old as  
12 doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies  
14 thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

2 THEREFORE we ought to give the more earnest heed to the things which we have heard,  
2 lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a  
3 just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was  
4 confirmed unto us by them that heard *him*; God

- gladness above thy companions, and crowned thee with joy and glory far above all other kings  
 10 and potentates. And in another place (Ps. cii. 25—27), Thou, Lord, in the beginning hast founded the earth, and the heavens are the work  
 11 of thy hands. They shall perish and pass away (Matt. v. 18; and 2 Pet. iii. 10—13), but thou remainest; and they all shall wax old and wear  
 12 out like a garment; and with the same ease as a cloak thou shalt fold them up, and they shall be changed, but thou art the same, without beginning of days or end of life, and thy years shall not fail.
- 13 But to which of the angels hath He ever spoken as He did to the Son (Ps. cx. 1), Sit thou at my right hand, till I make thine enemies  
 14 thy footstool? Are they not all, even the most exalted of them, ministers of his to do his pleasure, and sent out not to rule, but to serve, and to watch over those who shall inherit eternal life?
- 2 SINCE therefore Christ is so far superior to the holy angels, we ought to give the more earnest attention to the things which we have heard from Him, lest by any means we should  
 2 let them slip. For if the law, which was given by the ministry of angels (Acts vii. 53; Gal. iii. 19), was firmly established, and could not be broken with impunity, but every presumptuous transgression and wilful act of disobedience received its just retribution (literally, payment of wages);  
 3 How shall we escape if we neglect so great salvation as the Gospel reveals, which was first of all spoken by the Lord Jesus himself, and was afterwards confirmed unto us by them that heard  
 4 Him (viz., his apostles); God withal bearing witness and attesting the truth of the word

also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him ? or the son of 7 man, that thou visitest him ? Thou madest him a little lower than [or, a little while inferior to] the angels ; thou crownedst him with glory and

spoken both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, distributed according to his own will. (1 Cor. xii. 4—11.)

- 5 For unto the angels God hath not put in subjection the world to come (literally, the habitable earth which shall be\*) concerning which we speak † (viz., the new heavens and the new earth  
 6 already referred to i. 11, 12),‡ but this kingdom is given to Christ only, as David hath testified in the eighth Psalm, which in its highest and best sense is to be understood of Jesus Christ, the second Adam, and great Restorer of the human race: saying, “ What is man that thou art mindful of him or the son of man that thou visitest  
 7 him? Thou madest him a little lower than the angels, thou crownedst him with glory and

\* The earth, or state of the earth which shall be. Ὀικουμένη signifies only the earth and the earth's inhabitants, and is nowhere in the whole Scriptures otherwise used. (See Heb. i. 10; Matt. xxiv. 14; Luke ii. 1.)—Mede, book i., p. 196.

† Namely, i. 6. “ But when he bringeth again the first begotten into the world,” &c. (*εἰς τὴν ὄικουμένην.*) Quæ enim exinde ex libro Psalmorum ad finem usque capitinis citantur (de adoratione angelorum, de sceptro rectitudinis Dei, de innovatione mundi, de hostium sub pedibus conculectione), omnia, si apostolo credimus, ad secundum Christi adventum referenda sunt. Admonitio autem, quæ quatuor primis versiculis capitinis secundi hæc excipit, per parenthesis est legenda. Versu demum quinto ad propositum reddit Apostolus, et prolixius exsequitur quæ de humanae naturæ supra angelos prærogativa disseruerat.—Mede, book iii., p. 577.

‡ Whether we consider “the world to come” to mean Christ's kingdom and dominion from the time of his ascension, when all power was given unto Him in heaven and in earth (Matt. xxviii. 18), or from the period when He manifests that power, and Satan is chained, and the kingdoms of this world become the kingdoms of our Lord and of his Christ (Rev. xi. 15), the apostle's argument is the same. This dominion has not been subjected to angels, but to the Son of man.

honour, and didst set him over the works of thy  
8 hands : thou hast put all things in subjection  
under his feet. For in that he put all in subjec-  
tion under him, he left nothing *that is* not put  
under him. But now we see not yet all things put  
9 under him. But we see Jesus, who was made a  
little lower than the angels, for the suffering of  
death, crowned with glory and honour ; that he  
by the grace of God should taste death for every  
10 man. For it became him, for whom *are* all  
things, and by whom *are* all things, in bringing  
many sons unto glory, to make the captain of  
their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are  
sanctified *are* all of one : for which cause he is  
12 not ashamed to call them brethren, saying, I will  
declare thy name unto my brethren, in the midst  
13 of the church will I sing praise unto thee. And  
again, I will put my trust in him. And again,

- honour, and didst make him lord and ruler  
 8 over the works of thy hands ; all things thou hast  
 put in subjection under his feet." (Psalm viii.  
 4—6.) Now these words are not so much to be  
 understood of Adam and his posterity, as of  
 Christ and his people : and inasmuch as it is said  
 that God hath put all things in subjection under  
 him, that is, under man in the person of Christ,  
 it is plainly implied that He hath left nothing  
 9 which is not put in subjection under Him : but  
 now we see not as yet all things put in subjection  
 under Him. Only this we see, that Jesus who was  
 made a little lower than the angels that He, by  
 God's kindness and love toward us, might die for  
 all mankind, is now by the suffering of death and  
 as the reward of that his humiliation crowned with  
 glory and honour. (See Philippians ii. 8—11.)  
 And this is a pledge that all things shall at  
 length be subdued unto Him, and his people shall  
 10 reign with Him.\* For it well became Him, the  
 only wise God, for whose glory all things are,  
 and by whose power all things were created, to  
 make the Leader of their salvation, in leading  
 many sons to glory, perfect through sufferings  
 (*i.e.*, perfectly fitted for his work).  
 11 For both Jesus who purifies his people, and  
 they who are purified by Him (John xvii. 19)  
 are all of one Father, even God (John xx. 17), for  
 which cause He is not ashamed to call them  
 brethren (Rom. viii. 29 ; John xx. 17 ; Matt.  
 12 xxv. 40), saying to his Father (Psalm xxii. 22),  
 I will declare thy name unto my brethren, in the  
 midst of the church will I sing hymns unto thee.  
 13 And again He speaks as one of us, saying (Psalm  
 xxii. 22), I will put my trust in Him. And

\* God has appointed Him heir of all things (*i. 2*) and his  
 brethren joint heirs with Him. (Rom. viii. 17.)

Behold I and the children which God hath given  
14 me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death,  
15 that is, the devil; and deliver them who through fear of death were all their lifetime subject to  
16 bondage. For verily he took not on *him the nature of angels*; but he took on *him* the seed of  
17 Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation  
18 for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3 WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and  
2 High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the  
4 house. For every house is builded by some  
5 *man*; but he that built all things *is God*. And

again, Behold I, and the children which God  
 14 hath given me. (Isaiah viii. 18.) Seeing then  
 that the children whom God hath given Him are  
 partakers of human nature, He also himself  
 likewise partook of it, that He might become  
 capable of dying for them, and through death  
 destroy him that had the power of death, that is,  
 15 the devil; and deliver those from its sting, who,  
 during the legal dispensation, through fear of  
 death were all their lifetime in a state of terror  
 and bondage, and give them a complete victory and  
 16 triumph over it. (1 Cor. xv. 55—57.) For verily  
 He taketh not hold of angels, but of the seed of  
 Abraham He taketh hold—that is, He succour-  
 17 eth not angels, but men. Hence it was meet and  
 right that He should be made like unto his  
 brethren in all things, sin only excepted (iv. 15),  
 even in sufferings, temptation, and death, that  
 He might be a merciful and faithful high priest  
 in things relating to God \* (v. 1), so as to be the  
 18 propitiation for the sins of the people. For in  
 that He himself hath suffered, being tempted,  
 He is able to succour them that are tempted.

3 WHEREFORE, holy brethren, partakers of  
 the same heavenly calling, consider with attention  
 the Apostle of God, and the great High Priest  
 whom as Christians we confess and acknowledge,  
 2 even Christ Jesus; who was faithful to Him that  
 appointed Him to these offices in all his house,  
 even as Moses also was. (Num. xii. 7.)

3 Only this illustrious One of whom we speak  
 was thought worthy of more glory than Moses,  
 on the principle that He who has founded a  
 house has more honour than the house itself, or  
 4 any member of it. For every house on earth  
 hath some founder: but He who founded all  
 5 things is God. And Moses indeed was faithful

\* Or, in the transaction of things between God and man.

Moses verily *was* faithful in all his house, as  
a servant, for a testimony of those things which  
6 were to be spoken after; but Christ as a son  
over his own house: whose house are we, if we  
hold fast the confidence and the rejoicing of the  
hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To-day  
8 if ye will hear his voice, harden not your hearts,  
as in the provocation in the day of temptation in  
9 the wilderness: when your fathers tempted me,  
proved me, and saw my works forty years.  
10 Wherefore I was grieved with that generation,  
and said, They do always err in *their* heart; and  
11 they have not known my ways. So I sware  
in my wrath, They shall not enter into my rest.)  
12 Take heed, brethren, lest there be in any of you  
an evil heart of unbelief, in departing from the

- in all God's house, the church, as a servant, and bore witness to those truths which were afterwards to be spoken and more clearly revealed in  
 6 the Gospel. But Christ was faithful as a son over his own house,\* even the church of God, whose house and family are we, if only we hold fast our Christian profession with all boldness, and rejoice in firm and stedfast hope even to the end.
- 7 Wherefore as saith the Holy Ghost by David (Ps. xcv.) to the Jews of his time, so say I now to you; To-day if ye will hear his voice,  
 8 harden not your hearts, as they did in the bitter provocation in the day of temptation in the  
 9 wilderness (Exod. xvii. 2—7): when your fore-fathers tempted me, by distrusting my power and goodness (Ps. lxxviii. 19, 20), and proved me whether I would be true to my word or not, though they saw my wondrous works, both of judgment and mercy, for forty years together.  
 10 Wherefore I was grieved with that generation, and wearied out with their repeated provocations till at length I said, They do always err in their hearts, and in spite of all that they have seen and heard they have not learnt to walk in my  
 11 ways: so I sware in my wrath, I confirmed the word with an oath, As truly as I live, they shall  
 12 not enter into my rest. Wherefore, warned by their example, take heed, brethren, lest there be in any of you an evil heart of unbelief in

\* Moses was entrusted with the charge of all God's house. He was the Head servant, and therefore was superior to all the other servants. Christ also was entrusted with the charge of all God's house. Only there was this difference between Christ and Moses: Moses was entrusted with the charge of God's house as a servant—the Head servant indeed, but still a servant; Christ as a Son—over his own house—of which He was himself the founder.<sup>o</sup>

13 living God. But exhort one another daily, while it is called To-day ; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

15 While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke : howbeit not all that came out of Egypt by Moses. 16 But with whom was he grieved forty years ? *was it* not with them that had sinned, whose carcases fell in the wilderness ? And to whom sware he that they should not enter into his rest, 17 but to them that believed not ? So we see that they could not enter in because of unbelief.

4 LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you 2 should seem to come short of it. For unto us was the gospel preached, as well as unto them : but the word preached did not profit them, not being mixed with faith in them that heard 3 *it*. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest : although the

- 13 departing from the living God. But exhort one another daily, while the day of grace lasts, lest any of you should be hardened through the
- 14 deceitfulness of sin. For we are made partakers of Christ and enter into his rest, if we hold fast that faith and hope in Him, which we had at the first, stedfast unto our lives' end. (See Col. i. 21—23, and Rev. ii. 4, 5.)
- 15 In that it is said, To-day if ye will hear his voice, harden not your hearts, as they did in the provocation, beware of running into the same
- 16 error. For some, and those indeed not a few, when they had heard God's voice promising to them the land of Canaan, that type of a better country (xi. 9, 10, 14, 15, 16), did provoke Him, and lose their part in the promised inheritance ; howbeit not all that came out of Egypt by Moses : for instance Caleb and Joshua did not provoke
- 17 God. But with whom was He grieved forty years ? Was it not with them who had rebelled and murmured against Him, whose carcases fell
- 18 in the wilderness ? And to whom did He swear that they should not enter into his rest, but
- 19 to them who did not believe ? So we see that they could not enter into the promised land because of unbelief, whereby they forfeited all claim to the promise. (Ps. cvi. 24 ; Jude 5.)
- 4 LET us therefore fear, lest, a promise of entering into his rest being left us by God, any of you
- 2 should appear to fall short of it. For unto us, even as unto them, have glad tidings been proclaimed, but the word which they heard did not profit them, because the hearers did not receive it into their hearts by faith, they did not cordially believe it. For we who have believed do enter into God's rest, as was implied when He said, I have sworn in my wrath that they shall

works were finished from the foundation of the  
4 world. For he spake in a certain place of the  
seventh *day* on this wise, And God did rest the  
5 seventh day from all his works. And in this  
*place* again, If they shall enter into my rest.

6 Seing therefore it remaineth that some must  
enter therein, and they to whom it was first  
preached [*or*, the gospel was first preached] en-  
7 tered not in because of unbelief—Again, he  
limiteth a certain day, saying in David, To-day,  
after so long a time; as it is said, To-day if  
ye will hear his voice, harden not your hearts.  
8 For if Jesus [*i. e.* Joshua] had given them rest,  
then would he not afterward have spoken of  
9 another day. There remaineth therefore a rest  
10 to the people of God. For he that is entered  
into his rest, he also hath ceased from his own

not enter into my rest. For if unbelievers enter not in, they who believe do enter in: which rest, however, is not that of the seventh day, seeing God's works of creation were finished and the sabbath appointed from the foundation of the world, and consequently the Israelites had al-  
4 ready entered into that rest. For He spake in a certain place (viz. Gen. ii. 2) of the seventh day in this manner; And God did rest the seventh  
5 day from all his works. And in this 95th Psalm He again held out the threat to some, "They shall not enter into my rest"; which could not mean the rest of the sabbath-day, for of this they were already in possession.

6 Seeing therefore it remaineth that some must enter into his rest, and they to whom the glad tidings of a rest were first proclaimed entered not in by reason of their unbelief—it is plain that there still remaineth a rest, distinct from that of the sabbath-day, for believers. (Sup-  
7 plied from ver. 9.) And also distinct from the rest of Canaan; for again He fixes a certain day, a set season during which they were to seek an entrance into his rest, saying by David, To-day—long after they had been in possession of Canaan—as it is said, To-day if ye will hear God's voice inviting you into his rest, harden  
8 not your hearts. For if Joshua had given them rest, that is, the true rest of God, when he brought them into Canaan, then would not God, in the time of David, still have spoken of another  
9 day. From all which it abundantly appears that there still remaineth a rest to the people of God  
10 (literally, a keeping of sabbath).\* For he that is entered into this his rest, of which the other two

\* Of this God's resting on the seventh day was a sign or symbol.

11 works, as God *did* from his.—Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner  
13 of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the  
15 Son of God, let us hold fast *our* profession. For we have not an High Priest which cannot be

- were but types, hath himself also rested from all his labours (Rev. xiv. 13), as God did from his
- 11 own of creation on the seventh day. Let us therefore give all diligence to enter into that rest which still remaineth for the people of God, lest any one should fall after the same example of unbelief, and be excluded from the heavenly country, as the Israelites were from the earthly.
- 12 For he is sure to be detected by the word of God, which, like its Divine Author, is living and powerful in its effects (Jer. xxiii. 29; 2 Cor. x. 4), and sharper than any two-edged sword, penetrating, as the sword of the Spirit (Eph. vi. 17), into the inward parts, even to the dividing asunder of things most closely joined together and separating between them; and is able to discern the thoughts and intents of the heart, so as to lay open a man's real character,
- 13 beyond the possibility of mistake. Neither is there any creature that is not manifest in his sight whose word this is, but all things are naked and open unto the eyes of Him to whom we have to give an account.\*
- 14 Having therefore a great High Priest, merciful and faithful to make reconciliation for sin (ii. 17), who hath passed through the heavens to appear in the presence of God for us (ix. 24), even Jesus the Son of God, let us hold fast our
- 15 Christian profession without wavering. Nor let us think that He is unconcerned about us; for we have not an High Priest who cannot be touched with the feeling of our infirmities,

\* Πρὸς ὅν ἡμῖν ὁ λόγος. This by the way adds force to the arguments in favour of the written word being meant, v. 12. For had it been the essential Word, the Son of God, who was there meant, the Apostle would scarcely have used the same word in so inferior a sense immediately afterwards.

touched with the feeling of our infirmities: but was in all points tempted like as *we are*, yet  
16 without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

5 FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices  
2 for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself,  
5 but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou  
6 art my Son, to-day have I begotten thee. As he saith also in another *place*, Thou *art* a Priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;  
8 though he were a Son, yet learned he obedience

but One who was in all points tempted like  
 16 as we are, without ever yielding to sin. Let us therefore come with boldness to the throne of grace (Eph. iii. 12), that we may receive mercy and find grace to help in time of need. (ii. 18.)

5 FOR every high priest taken from amongst men, is appointed for men, to act in their behalf, in the things which pertain to God, that he may  
 2 offer both offerings and sacrifices for sins: who can have a certain measure of sympathy \* with the ignorant and erring, because he himself also  
 3 is beset with infirmity and sin of his own. And because of this infirmity he is bound, as for the people, so also for himself, to offer sacrifices for sins.

4 And no man taketh this honour of priesthood to himself, but only he that is called of God, as  
 5 was Aaron. So also Christ did not glorify himself to be made an High Priest, or thrust himself into the office, but *He* appointed Him to it who said unto Him, Thou art my Son, this day have  
 6 I begotten thee. (Ps. ii. 7.) As He saith also of Him in another place, Thou art a priest for ever after the order of Melchisedec. (Ps. cx. 4.)

7 Who when He was "made flesh and dwelt among us" (John i. 14), and had offered up prayers and supplications with loud cries and tears (Ps. xxii. 1, 2; Mark xv. 34) to Him who was able to save Him from death and raise Him triumphant from the grave, and was heard (Ps. xxii. 24; John xi. 42) and delivered from that  
 8 which He dreaded; † although He was a Son,

\* μετριοπαθέν. Connect it with συμπαθήσαι in iv. 15, of which it seems a modification, as though it were, who can have "a fair measure of sympathy with." °

† εἰσακονοσθεῖς ἀπὸ τῆς ἐνλαβείας—exauditus, i.e., liberatus a metu.—*Grotius.* Was delivered from his fear, i.e., from that which he was afraid of. °

9 by the things which he suffered ; and being made perfect, he became the author of eternal salvation  
10 unto all them that obey him ; called of God an High Priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.  
12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God ; and are become such as have need of milk, and not of  
13 strong meat. For every one that useth milk *is* unskilful in the word of righteousness : for he is  
14 a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

6 THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance

- even the beloved and eternal Son of God, yet He learned obedience by the things which He  
 9 suffered : and being made perfect by these bitter sufferings, and having finished the whole work which the Father gave Him to do (John xix. 30, xvii. 4), He became the procuring cause of salvation unto all them that obey Him, being saluted by God an High Priest after the order of Melchisedec.
- 11 Of which priesthood of Christ as compared to that of Melchisedec we have many things to say, and those hard to be explained or understood, owing to your ignorance and dulness of understanding.
- 12 For when, considering the time you have been under instruction (see ii. 1—3), you ought to be able to teach others, you have need that some one teach you again the very groundwork of the Christian faith as contained in the holy Scriptures, and are become such as have need of milk,  
 13 and not of solid food. For every one that useth milk and must be fed with the plainest and simplest truths of the Gospel, hath as yet no experience in the word of righteousness, or the doctrine of the Gospel, for he is but a babe,  
 14 weak and ignorant. But solid food belongeth unto full grown men, even those who by reason of use and habit, and the diligent use of the means with which God has supplied them, have their spiritual senses exercised to discern both good and evil, so that, while they refuse that which is false and hurtful, they feed upon and relish that which is true and nourishing to the soul.
- 6 THEREFORE leaving the first principles and groundwork of Christian doctrine, let us pass on to higher degrees of spiritual understanding, till we all come in the unity of the faith and of the

2 from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift,  
5 and were made partakers of the Holy Ghost, and have tasted the good word of God, and the

- knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ (Eph. iv. 13); not laying again those foundation truths of Christianity, which, however important and necessary, we are not to linger among, but rather to carry up to their proper height and perfection; such as repentance  
 2 from dead works, and faith in God, the doctrine of baptisms, whether that of John or that of Jesus, and of laying on of hands for spiritual gifts, and of resurrection of the dead, and of eternal judgment (in all which subjects you ought now to be perfect), but rather, building upon them and carrying out these truths to their full  
 3 extent.\* And this by God's gracious help and permission we will do.  
 4 For it is of no use going back to the first truths of the Gospel as regards those who have renounced them; for it is impossible for those who were once enlightened with the knowledge of Jesus Christ (comp. x. 26—32; Eph. i. 18, iii. 9 Gr.; 2 Cor. iv. 4—6; and 2 Pet. ii. 20), and have tasted of the heavenly gift (John iv. 10), and been made partakers of the Holy Ghost,  
 5 and have relished the good word of God (Matt. xiii. 20), and felt the powerful hopes and per-

\* The apostle did not mean that they should so leave the first principles of Christian doctrine as to forget them, but so as to advance to higher degrees of knowledge and Christian experience. And when he bade them not lay again the foundation of repentance and faith, &c., he did not mean that they should forsake these truths and cease to regard them; for he himself dwells at large upon *faith* in the eleventh chapter, and on *eternal judgment* in ix. 27, 28, and x. 25—37. But he meant that they should build on these foundations, and not rest in them, and that they should rise to the full perfection of the Christian character. And to this, with God's help, he purposed to lead them on.

powers of the world to come, if they shall fall  
6 away, to renew them again unto repentance;  
seeing they crucify to themselves the Son of God  
afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that  
cometh oft upon it, and bringeth forth herbs  
meet for them by whom it is dressed, receiveth  
8 blessing from God: but that which beareth  
thorns and briers *is* rejected, and *is* nigh unto  
cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things  
of you, and things that accompany salvation,  
10 though we thus speak. For God *is* not un-

6 suasions of the future world (ii. 5), I say it is impossible, if they shall fall away and utterly renounce the Gospel (John vi. 66; 1 John ii. 19), to renew them again unto repentance, seeing that by this conduct they crucify to themselves the Son of God afresh and put Him to an open shame.\*

7 For ground which drinketh in the rain which cometh oft upon it and bringeth forth herbs and crops fit for the use of those for whom it is tilled, receiveth blessing from God, and thus will He bless and reward those who are fruitful under the

8 means of grace: but if it bear thorns and briars, it is rejected and nigh unto cursing, and its end is to be burned; and thus will fiery indignation (x. 27) devour those who fall away from the faith and are found among the adversaries of the Lord.

9 But, beloved, though I think it right to warn you against the fearful consequences of denying and forsaking Christ, it is not that I stand in doubt of you; for I am persuaded better things  
10 of you and things that accompany salvation: for

\* Whether we take a stronger or a milder view of this awful passage, its effect ought to be the same, viz., to keep us at the greatest distance from apostasy, and to make us abhor the very thought of falling away from Christ. And, doubtless, numbers besides those for whose immediate use this Epistle was written, have been thus preserved from denying their Lord and Saviour, especially in times of persecution. Let none, however, who are conscious of having grievously departed from God, but who now truly repent of their sins, and earnestly desire forgiveness through the blood of Christ, be terrified by this and similar passages of Scripture, as if they were shut out from all hope and their eternal doom sealed. The persons here spoken of are those who have totally fallen away from Christ and for ever renounced his great salvation. Those who now repent, and heartily desire reconciliation through the blood of the Lamb, give undeniable evidence that they are not the characters here spoken of, whom it is impossible to renew unto repentance.

righteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do show the same diligence to the full assurance of hope unto

12 the end : that ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham,

14 because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless

15 thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise.

- God is not unrighteous to forget your work of faith and labour of love, which ye have shewn towards his name, in that ye have ministered to the wants of the saints and yet do minister. And He will give you more grace and enable you to
- 11 endure unto the end. And, therefore, seeing this is God's usual method to give more grace to those who use it aright, we desire that every one of you do continue to shew the same diligence which you have hitherto done, that you may be full of hope unto the end, and well persuaded that God, who has done such great things for
- 12 you, will never leave you nor forsake you : that ye be not slothful, I say, but followers of them who through faith and patience inherit the promises.
- 13 For God, when He made promise to Abraham, since He could swear by none greater, sware by
- 14 himself, saying, Surely blessing I will bless thee (*i.e.*, I will assuredly bless thee), and multiplying
- 15 I will multiply thee. (Gen. xxii. 17.) And so, having patiently waited, he obtained the promise of a son by Sarah, and in him all those promises which God had repeatedly made (Gen. xii. 1, 2; xiii. 14—17; xv. 4—6, 8—18; xvii.), and at length confirmed by an oath.\* (Gen. xxii. 16—18.)

\* Abraham's patient waiting began long before God confirmed the promise with an oath. The promise was often repeated, and with increasing clearness. It contained the following particulars :—1. Great temporal blessings. 2. A son by Sarah. 3. A seed according to the flesh, numerous as the stars of heaven and sand on the sea-shore. 4. The land of Canaan as an inheritance for his descendants by Isaac. 5. Great spiritual blessings. 6. One particular seed, Christ, in whom all nations were to be blessed. 7. A spiritual seed gathered out of all nations, that is, all believers. And, 8. A better country, even an heavenly, for Abraham and his spiritual seed.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: 18 that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold 19 upon the hope set before us: which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail; 20 whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec.

7 FOR this Melchisedec, king of Salem, priest

- 16 For men, when they swear, swear by one greater than themselves, and the oath so sworn confirms the matter and puts an end to all dispute.
- 17 Wherein God, willing more abundantly to shew unto the heirs of promise (v. 12; Gal. iii. 29) the unchangeableness of his purpose,
- 18 confirmed it by an oath ; that so by two unchangable things, viz., his promise and his oath, in which it was impossible for God to lie or deceive (Titus i. 2), we might have strong and well grounded consolation, who have fled for refuge to lay hold upon the hope of pardon and
- 19 eternal life set before us in the Gospel : which hope is an anchor to the soul, keeping it firm and stable ; and which hope entereth into that within the vail, and lays hold of the very mercy seat of
- 20 God \* in heaven itself, whither Jesus is entered as a fore-runner for us, being made an High Priest for ever after the order of Melchisedec.

## 7 FOR this Melchisedec, king of Salem, priest

The promise of a son by Sarah, which may be considered as the germ and bud of all the other promises, Abraham, after long and patient waiting, obtained. And having shown his readiness to offer him in sacrifice and received him again from the dead in a figure, he had all these promises which were seminally contained in Isaac ratified by an oath. These larger promises Abraham did not obtain. Indeed some of them are not yet fully unfolded. For the spiritual seed is not yet complete, nor will be till God accomplishes the number of his elect (Heb. xi. 39, 40), and Christ at the general resurrection invites them with their father Abraham to inherit the kingdom. (Matt. xxv. 34.)

\* The holy of holies, which was a type of heaven, contained the mercy seat. By a bold figure, hope is here compared to an anchor of the soul laying hold with its grappling irons of the immovable and eternal things within the heavenly vail, whither Jesus, the forerunner, is entered for his people.

of the most high God, who met Abraham returning from the slaughter of the kings, and  
2 blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem,  
3 which is, King of peace; without father, without mother, without descent, [without pedigree,] having neither beginning of days, nor end of life: but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth

- of the most high God, who met Abraham as he returned from the slaughter of the four kings who had carried Lot captive, and pronounced a blessing upon him (Gen. xiv.), to whom also Abraham gave a tenth of all the spoils (v. 4), is a remarkable type of Christ, being first, as his name signifies, King of righteousness, and then King of Salem, which is, by interpretation,
- 2 King of peace, as a priest, without father and without mother, without record of genealogy (that is, without deriving his priesthood from any of these, but from the express appointment of God), having neither beginning of days for entering upon his office, nor end of priestly life, but abiding a priest as long as he lives continually — in all this, I say, he was made like unto the Son of God of whom he was intended to be a remarkable type. (Psalm cx. 4.) \*
- 4 Consider then how great this man was, unto whom, as the acknowledged priest of the most

\* The parallel between Melchisedec and Christ holds good in these four particulars:—

1. In being King of righteousness. (Psalm xlv. 4—7; lxxii. 1—7; Isaiah xi. 4, 5; and Jer. xxiii. 5, 6.)
  2. King of peace. (Isaiah ix. 6, 7; xi. 6—9; Zech. ix. 9, 10; Eph. ii. 14—18.)
  3. In deriving his priesthood from no father, or mother, or line of ancestors, but direct from God. (Heb. v. 5, 6; vii. 28; viii. 1, 2.)
  4. In abiding a priest continually. (Heb. vii. 24, 25.)
- And to this may be added that Christ, like Melchisedec, united the offices of King and Priest in his own person, which could not take place under the Jewish dispensation, the kingly office being confined to the tribe of Judah, and the priestly to the tribe of Levi. Christ, like Melchisedec, was “a *priest upon his throne.*” (Zech. vi. 13.) This however the apostle does not dwell upon, as it was not needed for his argument.

5 of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham : 6 but he whose descent [or, pedigree] is not counted from them received tithes of Abraham, and 7 blessed him that had the promises. And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes ; but there he *receiveth them*, of whom it is witnesscd 9 that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec,

- high God, even the patriarch Abraham gave the  
5 tenth of the spoils. And they indeed of the  
sons of Levi who receive the office of the priest-  
hood, have a legal right to take tithes of the  
people by the commandment of God, that is, of  
their brethren, though they come out of the loins  
of Abraham equally with themselves, which is a  
6 high honour conferred upon them by God. But  
this Melchisedec, who did not derive his descent  
from Levi, but lived before that tribe had any  
existence, received tithes from Abraham himself,  
their great forefather, and, which is more, gave  
7 his priestly blessing to that man who had the  
promises. Now none will deny that he who  
receives a blessing is inferior to him who in  
the name of God and by his authority pro-  
nounces it.
- 8 And there is this further proof of Melchise-  
dec's superiority to all the priests after the order  
of Aaron, that here, in their case, men who die  
and whose office endures but for a while, receive  
tithes, but there, in the instance of Melchisedec,  
he received tithes of whom it is witnessed that he  
9 liveth. And, as I may so say, Levi also, who  
with all his tribe receiveth tithes from the rest of  
Israel, was himself virtually tithed in Abraham:  
10 for he was yet in the loins of his forefather  
Abraham when Melchisedec met him, which is  
another argument for the superiority of Mel-  
chisedec over the Levitical priesthood.
- 11 Now if the Levitical priesthood, in connexion  
with which the people received the law, had  
brought men to perfection; that is, if it could  
have made a perfect and sufficient atonement for  
sin (x. 1—4), if it could perfectly have cleansed  
the conscience from guilt (ix. 9, 10), and have

12 and not be called after the order of Aaron ? For  
the priesthood being changed, there is made of  
13 necessity a change also of the law. For he of  
whom these things are spoken pertaineth to  
another tribe, of which no man gave attendance  
14 at the altar. For *it is* evident that our Lord  
sprang out of Juda ; of which tribe Moses spake  
15 nothing concerning priesthood. And it is yet  
far more evident : for that after the similitude of

given liberty of access to the mercy seat of God (ix. 8; x. 19—22); what further need would there have been that another priest should arise after the order of Melchisedec, and not rather be called after the order of Aaron which already existed. Is not this a plain proof of the imperfection of the Levitical priesthood, and of God's intention to change both it and the law of which  
12 it formed a part? For if the priesthood be changed, there is necessarily a change also of the  
13 law. They stand or fall together. And that this change has taken place is clear, for He of whom these words (Ps. cx. 4) are spoken belongeth to another tribe than that of Levi, of which no one gave attendance at the altar, or had  
14 any right to minister at it. For it is evident, both from prophecy and from fact, that our Lord Jesus Christ sprang not from Levi but from Judah, of which tribe Moses spake nothing concerning priesthood.\* From all which it appears that the Levitical priesthood was never intended to be permanent, but that both it and the law, of which it formed a part, were in due time to give  
15 place to something perfect and enduring. And this is yet far more evident from another con-

\* When King Uzziah, of the tribe of Judah, went into the temple to burn incense, fourscore priests, with Azariah the high priest, at their head, withstood him, and said, "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron: . . . go out of the sanctuary, for thou hast trespassed; neither shall it be for thine honour from the Lord God." And when he still persisted, the leprosy rose up in his forehead, and they thrust him out from thence; yea, himself also hasted to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house. (See 2 Chron. xxvi. 16—21.)

16 Melchisedec there ariseth another Priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou *art* a Priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect; but the bringing in of a better hope *did* [or, but *it was* the bringing in of a better hope]; by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was* made Priest; (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent,

- sideration, viz., That after the similitude of
- 16 Melchisedec there ariseth another priest, who is set apart to his office not by carnal rites and ceremonies such as the law prescribed at the consecration of each succeeding high priest, betokening the weakness and temporary nature of that dispensation, but by the powerful decree of an
- 17 endless life :\* for He (Almighty God) testifieth (in Ps. ex.), Thou art a Priest *for ever* after the order of Melchisedec.
- 18 For there is indeed in these words a setting aside of the commandment going before (that is, of the Levitical law) because of its weakness and unprofitableness, that another and a better system
- 19 may be established in its room (for the law made nothing perfect): but while there is a setting aside of the law, there is the bringing in of a better hope, by which (hope) we draw nigh unto God. That is, the whole ceremonial law, having fulfilled its intention, is superseded by the Gospel ; and what the law with all its priests and sacrifices could not accomplish, *that* the Gospel with its one and everliving Priest, Christ Jesus, does effect, giving peace to the conscience and making effectual atonement for sin.
- 20 And the superiority of his priesthood over that of Levi, and of the Gospel over the law, is manifest from the fact that Christ was not made a priest
- 21 without an oath. For those Levitical priests were made without an oath, but He, of whom we have been speaking, with an oath, by God who

\* All the washings, and anointings, and sprinklings of blood, and changing of raiment which the Levitical law enjoined at the consecration of each succeeding high priest, however admired by the Jews, were in reality signs of weakness and mortality: whereas that one word of consecration (Ps. ex. 4) was a word spoken with power, and decreed endless life.

Thou *art* a Priest for ever after the order of  
 22 Melchisedec :) by so much was Jesus made a  
 surety of a better testament.

23 And they truly were many priests, because  
 they were not suffered to continue by reason of  
 24 death: but this *man*, because he continueth ever,  
 hath an unchangeable priesthood [*or*, which  
 25 passeth not from one to another]. Wherefore he  
 is able also to save them to the uttermost [*or*,  
 evermore] that come unto God by him, seeing he  
 ever liveth to make intercession for them.

26 For such an High Priest became us, *who is*  
 holy, harmless, undefiled, separate from sinners,  
 27 and made higher than the heavens; who needeth  
 not daily, as those high priests, to offer up sacri-  
 fice, first for his own sins, and then for the  
 people's: for this he did once, when he offered  
 28 up himself. For the law maketh men high  
 priests which have infirmity; but the word of  
 the oath, which was since the law, *maketh* the  
 Son, who is consecrated for evermore.

8 NOW of the things which we have spoken  
*this is* the sum: We have such an High Priest,  
 who is set on the right hand of the throne of

- said, The Lord *swore*, and will not repent, or change his mind, Thou art a Priest for ever  
 22 after the order of Melchisedec: by so much, I say, was Jesus made a surety of a better covenant, of a more lasting and effectual one than that of which Moses was the Mediator.  
 23 And they truly who were priests under the law were many, because they were hindered by death from continuing in office, and the priesthood passed from one to another in succession.  
 24 But this man (Jesus, v. 22) because He continueth for ever, hath a priesthood which passeth not  
 25 from Him to another. Wherefore He is able even to save those completely and eternally who come unto God by Him, because He ever liveth to make intercession for them.  
 26 For such an high priest was suited to our wants, who is holy, harmless, undefiled, separated from sinners, and who has passed through the heavens into the holiest of all, to appear in the immediate presence of God for us. (Heb. iv. 14; ix. 24.) Who needeth not, like the Levitical high priests, upon each great day of atonement, to offer up sacrifices first for his own sins (for He had none), and then for the sins of the people, for this last He did once for all when He offered  
 28 up himself. For the law maketh men high priests who are subject to sin and death, but the word of the oath (as contained in Ps. cx. 4) which was given after the law, maketh the Son an high priest, who is consecrated for ever.  
 8 NOW to sum up that of which we are speaking, in the comparison drawn between the priesthood of Christ and that of Aaron and Melchisedec, we have such an High-priest as has been described (vii. 25—28), who is seated in highest dignity on the right hand of the throne

2 the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that  
4 this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according  
5 to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed  
6 to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the  
8 second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house  
9 of Israel and with the house of Judah: not according to the covenant that I made with their

- 2 of the Majesty in the heavens; a minister of that glorious sanctuary, of which the earthly one was only a type (Ps. cii. 19), and of that true tabernacle, even heaven itself (ix. 11, 24), which the Lord pitched and not man (i. 10; Ps. viii. 3 ; 2 Pet. iii. 5).
- 3 For every high-priest is appointed to offer both gifts and sacrifices. Wherefore it was necessary that this High-priest also should have
- 4 something to offer. For if He were to continue on earth, He could not be a priest at all, seeing that there are priests already appointed by God who offer gifts according to the law, which admits
- 5 of no priest of any other tribe: whose service was altogether typical, a model and shadow of heavenly things, as we may learn from God's charge to Moses, when he was about to make the tabernacle; for see, said He, that thou make all things according to the pattern which was
- 6 shown thee in the mount. But now hath Christ obtained a ministry as much superior to the Levitical, as He is the Mediator of a better covenant, the laws of which have been founded upon better promises.
- 7 For if that first covenant made by God with Israel when they came out of Egypt, of which Moses was the mediator, had been free from all defect, and could have brought those who lived under it to a state of perfection, then there would
- 8 have been no need of a second. But it was not so; for finding fault with them for not keeping it, the prophet Jeremiah saith, Behold, the days come, saith the Lord, even the days of the Messiah, when I will make a new and better covenant with the house of Israel and the house
- 9 of Judah: not according to the covenant that I made with their fathers in the day when I took

- fathers in the day that I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.
- 13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.
- 9 THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.
- 2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the showbread: which is called the sanctuary.
- 3 And after the second veil, the tabernacle which
- 4 is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that

- them by the hand to lead them out of the land of Egypt, because they dealt treacherously with me and continued not in that my covenant, and therefore I regarded them not, but forsook them,
- 10 saith the Lord. But I will give them a covenant both better in itself and more suited to their necessities: For this is the covenant that I will make with the house of Israel after those days, saith the Lord, in the time of the Gospel; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and
- 11 they shall be to me a people. And they shall not need to teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the
- 12 greatest. For I will be merciful to their unrighteousnesses, and their sins and their iniquities will I remember no more.
- 13 In that God saith, A *new* covenant, He hath by that very expression made the first old. Now that which groweth old and antiquated is ready to vanish away.
- 9 THEREFORE truly even the first covenant had rites and ceremonies ordained by God as parts of his worship, and a holy place which, though heavenly as to what it signified (see 2 ver. 24), was only intended for this world. For a tabernacle was prepared; in the first division of which was the candlestick of pure gold with its seven lamps, and the table on which the shew-bread was placed, which division is called
- 3 "the holy place." And beyond the second veil there was another division of the tabernacle
- 4 called "the holy of holies," having the golden censer, on which the High Priest burnt incense when he entered into the holy of holies, and the ark of the covenant covered over on every side with

5 budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained,  
7 the priests went always into the first tabernacle,  
7 accomplishing the service of *God*. But into the  
second *went* the high priest alone, once every year,  
not without blood, which he offered for himself,  
8 and *for* the errors of the people: the Holy Ghost  
this signifying, that the way into the Holiest of all  
was not yet made manifest, while as the first taber-  
9 nacle was yet standing: which *was* a figure for  
the time then present, in which were offered  
both gifts and sacrifices, that could not make  
him that did the service perfect, as pertaining  
10 to the conscience; *which stood* only in meats and  
drinks, and divers washings, and carnal ordi-  
nances, imposed *on them* until the time of re-  
formation.

11 But Christ being come an High Priest of good  
things to come, by a greater and more perfect  
tabernacle, not made with hands, that is to say,  
12 not of this building; neither by the blood of

gold, in which ark was preserved the golden pot that had the manna, and the rod of Aaron which budded, and blossomed, and bare almonds, and the two tables of the covenant on which the  
5 ten commandments were written. And above the ark were the glorious cherubim, overshadowing with their wings the mercy-seat, concerning the meaning of which things I cannot now enter into particulars.

6 Now these things being thus set in order, the ordinary priests went at all times into the first of these divisions of the tabernacle, performing  
7 their daily services, but into the second, the holy of holies, which lay within the veil, went the high priest alone, on one day in the year, viz., on the great day of atonement; and then not without blood, which he offered for himself, and for the  
8 errors of the people: the Holy Ghost signifying this thereby, that the way into the Holiest of all was not then laid open, as it now is (x. 19), while the first tabernacle still subsisted and the  
9 Jewish dispensation lasted: which was only a type or figure for the time then being, during which were offered both gifts and sacrifices which could not make him that observed these services  
10 perfect as regards the conscience. For this Mosaic dispensation consisted only in meat offerings, and drink offerings, and many kinds of washings, and ordinances which concerned the flesh, which could never purify the soul, nor satisfy the conscience, but were laid on the people for wise purposes until the time of reformation when Christ should come to set all things in order.

11 But Christ having come an High Priest of future good things, and of a greater and more perfect tabernacle than that Jewish building made  
12 with hands, and with his own blood, not that of

goats and calves, but by his own blood he entered in once into the holy place, having obtained  
13 eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood  
14 of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?  
15 And for this cause he is the Mediator of the

- goats and calves, entered once for all into heaven itself, the true Holy place, having thus obtained eternal redemption for us, even the forgiveness of sins, deliverance from the bondage of Satan,
- 13 and an eternal inheritance\* (ver. 15). For if the blood of bulls and of goats and the ashes of an heifer mingled with running water sprinkled upon those who are unclean by contact with the dead (see Num. xix. 1—9), sanctifieth to the purifying of the flesh, and those who are thus purified are counted clean and fit to join in the
- 14 tabernacle worship; how much more shall the blood of Christ, the Son of God, who, through the Eternal Spirit, which the Father gave Him without measure, offered himself without spot to God, purify not your flesh but your conscience from the dead works of sin,† that, being freed from the sense of guilt and fear of punishment, you may serve and worship the living God, ‡ and draw nigh unto Him with a true heart in the full assurance of faith (x. 22).

15 And for this cause (because his blood is so

\* Mark the contrast,—1. A more perfect tabernacle; not earthly, but heavenly. 2. A more perfect entrance; not once a-year, but once for all. 3. More precious blood; not of beasts, but of Christ. 4. More powerful to cleanse; not the flesh, but the conscience. 5. More lasting benefit; not temporal redemption and a temporal inheritance, but eternal.

† Sinful works may be here called *dead works* with reference to the ashes of an heifer which were used for sprinkling the unclean by the *dead*. But all the motions of sin are “*dead works*,” as springing from a principle of death and betraying a want of spiritual life; as noisome and offensive to God, like a loathsome corpse; and as tending to death eternal.

‡ God may be here styled the *living* God, in opposition to *dead works*. The *living* God is to be served not with *dead* works, or by those who are *dead* in trespasses and sins; but by those who are *alive* from the dead, and partakers of the spirit of life in Christ Jesus.

new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might  
16 receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be [*or, be brought in*] the death of the testator.  
17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was de-  
19 dicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,  
20 saying, This *is* the blood of the testament which

powerful to save) He is the Mediator of that new and better covenant already spoken of (viii. 6—8), that death being undergone for the remission of those transgressions which were committed under the old covenant no less than the new, they which are called of God may receive the promise of the eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator. Because a testament becomes valid after men are dead, for it hath no force at all while the testator liveth.\*

18 Hence not even the first covenant was ratified without blood. (Exod. xxiv. 5—8.) For when Moses had spoken every precept to all the people, according to God's commandment, he took the blood of calves and of goats with water, and scarlet wool and hyssop,† and sprinkled both 20 the book itself and all the people, saying, This is the blood of the covenant which God hath en-

\* 16, 17, *Διαθήκη* everywhere else in this epistle, as indeed everywhere else in the New Testament, means *Covenant*. Yet certainly the word *Testament* seems better to suit these two verses. But it has nothing corresponding to it in the rest of the passage. I do not think that *διαθέμενον* can mean (as some would translate it) the *sacrifice*. '*Ο διαθεμένος* is he that *διατίθεται διαθήκην*, that orders and prescribes the terms of the covenant, or of the will. (See e. g. Acts iii. 25; Luke xxii. 29; Heb. viii. 10, and x. 16.) Then again ver. 18 which takes up the idea of a *death* as necessary in order to the making the *διαθήκη* valid, plainly refers this to the old *covenant*, where there can be no allusion to a *Testament*: “*Whence* neither that *first* was dedicated without blood.” On the whole, my mind rests upon this as the best, though not an entirely satisfactory explanation, that the Apostle does for these two verses use the word of a *testament*, and then return to its ordinary sense of a *covenant*.<sup>o</sup>

† The water was added to keep the blood from congealing; the scarlet wool was used as a sponge to suck up the blood; and the stick of hyssop to sprinkle it.

21 God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all  
22 the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission.  
  
23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with  
24 better sacrifices than these. For Christ is not entered into the holy places made with hands,  
*which are* the figures of the true ; but into heaven itself, now to appear in the presence of  
25 God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy  
26 place every year with blood of others ; for then must he often have suffered since the foundation  
of the world : but now once in the end of the world hath he appeared to put away sin by the  
27 sacrifice of himself. And as it is appointed unto

- 21 joined upon you. Moreover he sprinkled in like manner with blood both the tabernacle and  
 22 all the vessels used in the worship of God. And almost all things are by the law purified with blood: and without shedding of blood there is no forgiveness of sins.
- 23 It was therefore necessary, by the express appointment of God, that the model and representation of God's tabernacle in heaven should be purified with these sacrifices, and that the high priest should never enter into the holy place without the blood of slain beasts; but the heavenly place itself, of which the earthly tabernacle was but a type, is approached with nobler sacrifices, and our heavenly high priest enters  
 24 in by virtue of his own blood. For Christ hath not entered into the holy places made with hands, which are figures of the true tabernacle; \* but He has entered into heaven itself, now to appear  
 25 in the presence of God in our behalf. Nor yet was it necessary that He should offer himself often, as the high priest entereth into the holy place every year, as often as the day of atonement returns, with the blood of bullocks and  
 26 goats: for then He must often have died since the foundation of the world: but now once in the end of the world, in this closing dispensation, He hath been manifested to put away the guilt  
 27 of sin by the sacrifice of Himself. And as it is appointed unto men once to die, and after that

\* See the Wisdom of Solomon, ix. 8: "Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning." That is, of the heavenly and eternal tabernacle which God showed to Moses (Exod. xxv. 40), as the Apostle interprets Heb. viii. 5.—*Junius*, quoted by Mant.

28 men once to die, but after this the judgment ; so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation.

10 FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered ? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year.

28 the judgment, so Christ, being once offered to bear the sins of many, will to them that look for Him—in the exercise of faith, hope, love, and patience—appear the second time, no more to bear the punishment of their sins, but to complete their salvation.

**10** For the law which contains only a shadow and imperfect outline of future good things, and not the very image and clear representation of them which is contained in the Gospel, can never, by repeating the same sacrifices which the priests offer year by year continually, perfect those who come to them, so as to set them free from the

**2** guilt of sin and reconcile them to God. Otherwise would they not have ceased to be offered any more? because that the worshippers being once for all purified, there would have remained no sin unatoned for, to burden their consciences. They would have been able to fall back upon the merit of the sacrifice which had once cleansed them, as we now do upon the sacrifice of Christ.\*

**3** But so far is this from being the case, that in these sacrifices there is a calling to mind of sins every year, as still remaining to be purged away by fresh sacrifices.

\* Renewed sin needs renewed repentance and renewed acts of faith. But it does not need a renewed sacrifice. For "Christ by dying upon the cross made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." (Consecration Prayer at the Communion.) To pretend, as the Romish Church does, that the bread and wine in the Lord's Supper are by the consecration of the priest changed into the real body and blood of Christ, and that the very same sacrifice which He offered up on the cross is repeated every time that Mass is said, is nothing less than a return to Jewish shadows, and a confounding of the blood of Christ (blessed be his name) with the blood of bulls, as if his sacrifice were insufficient without repetition. (See Art. xxxi.)

4 For *it is* not possible that the blood of bulls  
5 and of goats should take away sins. Wherefore  
when he cometh into the world, he saith, Sacri-  
fice and offering thou wouldest not, but a body  
6 hast thou prepared me: in burnt offerings and  
7 *sacrifices* for sin thou hast had no pleasure. Then  
said I, Lo, I come (in the volume of the book it  
8 is written of me,) to do thy will, O God. Above  
when he said, Sacrifice and offering and burnt  
offerings and *offering* for sin thou wouldest not,  
9 neither hadst pleasure *therein*; which are offered

- 4 For it is impossible in the nature of things  
that the blood of bulls and of goats should take  
away sins, or make a real atonement to God.  
5 Wherefore when He, the Lamb of God, cometh  
into the world, He by that very fact saith,\*  
as David long ago wrote concerning Him, Sacri-  
fice and offering thou wouldest not any longer  
accept, but thou hast prepared me a body by the  
operation of the Holy Ghost, that in a true  
human body, animated by a human soul, I might  
offer myself as a spotless sacrifice for the sins of  
6 the world : in whole burnt offerings and sin  
7 offerings thou hast had no pleasure : Then I said,  
Behold, I am come (in the volume of the book of  
the covenant† it is written of me) to do  
thy will, O God—that is, to offer myself a  
sacrifice for sin, according to that which I have  
8 bound myself to perform. When in the above-  
cited place He said, Sacrifice and offering, and  
whole burnt offerings, and sin offerings thou  
wouldest not accept, neither hadst pleasure there-  
in, speaking of those sacrifices which are offered  
9 according to the law ; then He went on to say,  
Behold, I come to do thy will, O God ; I freely  
put myself in the place of sinners to bear their

\* The words, "When He cometh into the world He saith," &c., imply that this Psalm, or at any rate this part of it, was a direct prophecy of Christ, and that, however they might apply to the case of David, the Holy Spirit intended them directly of Christ. Moreover, in David's time God *did* require sacrifice, and, if it was offered with a true heart, was well pleased with it, as David himself could testify. (1 Chron. xxi. 26.) To which we may add that David neither did nor could so do God's will as by doing it to make all sacrifices void.

† The book of the covenant (compare Exod. xxiv. 7), as though there were, to speak after the manner of men, a written contract, wherein God's stipulations on the one part, and Christ's on the other, were recorded. Grotius and Hammond both take this view.<sup>o</sup>

by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he 10 may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which 12 can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat 13 down on the right hand of God; from henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to 16 us: for after that he had said before, This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write 17 them; and their sins and iniquities will I re-

- curse and die for them. He taketh away the first, that is, burnt offerings and sacrifices, that he may establish the second, viz., doing God's will, by offering up the body which God had prepared
- 10 Him. By the which will we are sanctified, *i.e.*, cleansed from the guilt and power of sin, through the offering of the body of Jesus Christ once for all.
- 11 And every priest under the law standeth daily ministering and offering often the same sacrifices, which can never take away sins.\* (See 1—3.)
- 12 Whereas this man, Jesus Christ, having offered one effectual sacrifice for sins, hath ever since sat
- 13 down at the right hand of God ; from henceforth expecting till his enemies be made his footstool.
- 14 For by this one offering of himself He hath made a full, perfect, and sufficient sacrifice and satisfaction, not for a time only, but in perpetuity, for all them that are purged from their sins by faith in Him.
- 15 And the Holy Ghost also witnesseth to us the same thing ; for after that He had said before,
- 16 This is the covenant that I will make with them after those days, saith the Lord ; I will put my laws into their hearts, and in their minds will I
- 17 write them : then He saith, And their sins and

\* In this and the three following verses the contrast between Christ and the Levitical priests is set forth in five particulars : 1st. They were many—*every priest* ; whereas Christ was but one—*this man*. 2dly. They offered many sacrifices, many in number and many in kind ; whereas Christ offered but one. 3dly. They offered them often, Christ but once. 4thly. The Levitical sacrifices, though many and many times offered, could never take away sin ; but Christ, by his one sacrifice once offered, took away sin for ever, both in its guilt and power, from all them that are sanctified. And, 5thly, whereas the Levitical priests *stood* ministering, the posture of servants, Christ, as a Son, *sits* at the right hand of God, presenting his ever-fresh and all-sufficient sacrifice in the true Holy of holies.

18 member no more. Now where remission of these  
*is, there is* no more offering for sin.

19 Having, therefore, brethren, boldness [*or,*  
liberty] to enter into the holiest by the blood of  
20 Jesus, by a new and living way, which he hath  
consecrated for us, through the veil, that is to  
21 say, his flesh ; and *having* an High Priest over the

- 18 iniquities will I remember no more. Now where remission of these is—where there is full and final forgiveness of sins, there is no more offering for sin required.\*
- 19 Having therefore, brethren, free right of entrance into the holiest of all, even into the immediate presence of God, by the blood of
- 20 Jesus (Eph. iii. 12), which way of entrance He hath new made for us by his ever-fresh † and ever-living sacrifice (Rev. i. 18), a way leading directly through the veil of his own rent flesh ; ‡
- 21 and having a great and glorious High Priest, exactly suited to our necessities,§ set over the

\* The offering of the body of Jesus Christ was once for all. (Ver. 10.) By one offering He hath perfected for ever them that are sanctified. (Ver. 14.) *To keep in memory* this perfect and sufficient sacrifice by partaking of bread and wine in the Lord's Supper is scriptural and right. But *to repeat it*, as is done in the Mass, which the Romanists assert to be "a true and proper propitiatory sacrifice for sin" (Concil. Trid. Sess. xxii., Can. 2, 3), is entirely opposed to the Word of God. Here ends the doctrinal part of this Epistle.

† *πρόσφατον*, in its primary sense, "lately slain, fresh-slaughtered." The apostle may intend by the use of this word to suggest that the way is always new, because the sacrifice of Christ is always fresh and never loses its virtue. St. John in the Revelation beheld the Saviour standing in the midst of the throne "a Lamb *as it had been slain.*" (Rev. v. 6.) The blood of Jesus Christ is as efficacious now in behalf of every believing soul, as it was 1800 years ago. To the eye of faith, and in the view of God the Father, Jesus is a Lamb newly slain. The blood yet distils from his wounds. So that the way He has opened can never wax old or decay. It will always be a new way.

‡ It was by his death the veil was rent and a passage opened to us into the true Holy of holies.

§ "Merciful and faithful" (ii. 17, 18), "touched with the feeling of our infirmities" (iv. 14—16), "called of God," and perfectly qualified for his office (v. 4, 9), "ever living and therefore able to save to the uttermost—holy, harmless, undefiled," &c., (vii. 25, 26,) and the offerer of a full, perfect, and sufficient sacrifice, made once for all. (x. 10, 14.)

22 house of God ; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies  
23 washed with pure water. Let us hold fast the profession of *our* faith without wavering ; (for he  
24 *is* faithful that promised;) and let us consider one another to provoke unto love and to good  
25 works : not forsaking the assembling of ourselves together, as the manner of some *is* ; but exhorting *one another* : and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indig-

- 22 church of God : let us draw near unto the throne of grace not with legal rites, but with a true heart, in full confidence of God's mercy through Christ, having our hearts sprinkled by his blood from a sense of guilt and fear of wrath, and ourselves cleansed from all filthiness of flesh and spirit by the Holy Ghost. (Exod. xxix. 4, and xxx. 19—21 ; Ezek. xxxvi. 36, and 2 Cor. vii. 1.)
- 23 Let us hold fast our faith and hope, and the open profession of it without wavering, or being moved aside (Coloss. i. 23), (for He is faithful who hath promised, and will not fail to support us here  
 24 and to reward us hereafter). And let us attentively regard one another for the sake of exciting and stimulating one another to the  
 25 exercise of love and good works : \* not forsaking the assembling of ourselves together for worship, as the custom of some is ; but exhorting and encouraging one another to persevere in the faith, in spite of any suffering to which it may expose us ; and so much the more, as ye see that the day of the Lord's coming draweth nigh.
- 26 For if we sin wilfully and renounce the faith and fall away from Christ (ver. 29) after that we have received the knowledge of the truth and become his disciples, there remaineth no more sacrifice for sins, nor is it possible to find any other  
 27 atonement ; but, on the contrary, there remaineth nothing but a terrible expectation of God's vindictive justice, and a fiery indignation which shall devour the adversaries. (vi. 8.)

\* Instead of regarding one another with envious and jealous eyes, spying out each other's faults, and watching for one another's halting, we should encourage each other by word and deed to abound in love and increase in virtue. Soldiers in the same army and fighting against the same foe should strive to animate one another to courage and devotion in the common cause.

28 nation, which shall devour the adversaries. He  
that despised Moses' law died without mercy  
29 under two or three witnesses. Of how much  
sorer punishment, suppose ye, shall he be thought  
worthy, who hath trodden under foot the Son of  
God, and hath counted the blood of the covenant,  
wherewith he was sanctified, an unholy thing,  
and hath done despite unto the Spirit of grace ?  
30 For we know him that hath said, *Vengeance  
belongeth unto me, I will recompense*, saith the  
Lord. And again, The Lord shall judge his  
31 people. *It is* a fearful thing to fall into the  
hands of the living God.

32 But call to remembrance the former days,  
in which, after ye were illuminated, ye endured  
33 a great fight of afflictions ; partly, whilst ye  
were made a gazingstock both by reproaches and  
afflictions ; and partly, whilst ye became com-  
34 panions of them that were so used. For ye had  
compassion of me in my bonds, and took joyfully  
the spoiling of your goods, knowing in yourselves  
that ye have in heaven a better and an enduring

- 28 Any one who despised the law of Moses and presumptuously rebelled against it (Numb. xv. 30, 31), died without mercy upon the evidence of
- 29 two or three witnesses. (Deut. xvii. 6.) Of how much sorcer punishment, suppose ye, shall he be thought worthy, who against all light, and conviction, and former profession, hath trampled under foot the Son of God, treating Him with scorn and contempt, and hath reckoned the blood of the covenant by which he was once purged from his sins (ix. 13 ; xiii. 12) to be unholy and unclean, and who hath thus insulted the Spirit of
- 30 grace, as if He bore testimony to a lie? For we know Him who hath said, Vengeance belongeth unto me, I will recompense, saith the Lord (Deut. xxxii. 35) ; and again, in the same place
- 31 (ver. 36), The Lord shall judge his people. It is a terrible thing to fall into the hands of the living God, of Him who lives for ever to render vengeance to his enemies and to reward them who hate Him. (See Deut. xxxii. 40, 41 ; also Matt. x. 28.)
- 32 But remember all that ye formerly suffered for Christ, after ye were enlightened with the knowledge of his Gospel ; what a great and painful struggle ye endured in defence of it (Acts
- 33 viii. 1) : partly whilst ye were made a public spectacle both by reproaches and afflictions for the name of Christ (1 Thess. ii. 14 ; 1 Pet. iv. 14) ; and partly whilst ye became companions of them who were so treated and were not ashamed to own them as friends and brethren (Heb. xi. 25 ; 2 Tim. i. 16, 17) : as I myself can testify ; for ye sympathised with me in my bonds, and the plunder of your goods ye took not with grief but with joy, knowing in yourselves that ye have in heaven better goods and

35 substance. Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.  
39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

11 NOW faith is the substance of things hoped for, the evidence of things not seen. For by it  
2 the elders obtained a good report.

- durable, a treasure that faileth not (Luke xii. 33), and that these losses will be abundantly made up to you by Him for whom you suffer.
- 35 Seeing then ye have endured so much already, cast not away your confidence and the open avowal of your faith in Christ, which hath great recompence of reward. (xi. 26.)
- 36 For ye have still need of patience to enable you to hold out to the end, that when ye have done the will of God and suffered all that your persecutors can do, ye may receive the promise of eternal life. For yet a very little while, and He who is coming will come, and will not tarry. Behold, He comes quickly, at the hour appointed by divine wisdom, to save and deliver his people.
- 38 (Rev. xxii. 7, 12, 20.) Now the just shall live by faith in these promises; but if through fear he draw back, my soul, says God, shall have no pleasure in him, but he shall surely perish. But we, my brethren, as I am well persuaded, are not of them who draw back unto their own destruction, but of them that believe, and endure unto the end (Matt. xxiv. 13), so as to obtain the salvation of the soul.
- 11 NOW faith is the substance of things hoped for; it gives such a solidity and reality to the things we hope for, that it is as if they actually existed, as if we already had them in possession: it is also the proof and evidence of things not seen; it is to us instead of sight; our minds are as firmly convinced of them as if we saw them.\* For by this faith which realizes things

\* The faith here spoken of is faith *in its widest extent*. It includes the idea of *justifying* faith, but is not confined to it. It embraces not merely faith in Christ, but faith in the word and promise of God. But it cannot exclude faith in Christ, for all the promises of God are centered in Him, and He shall

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of

hoped for and unseen, holy men of old had witness borne to them and were well reported of in the Word of God.

- 3 By this faith, as it is the evidence of things not seen, we receive as a truth, what we never could have perceived by our own reason, that the worlds were framed, and fashioned, and brought to their present state of order and beauty,\* by the command of God, so that the things which are now seen were not made of things which do appear, but were formed by God out of nothing. (Psalm xxxiii. 6, 9, with Gen. i.)
- 4 By faith, as the substance of things hoped for, Abel offered unto God a better sacrifice and more acceptable than that of Cain, by which

come to be our Judge. "All those fathers, martyrs, and other holy men, whom St. Paul spake of (Heb. xi.), had their faith surely fixed in God. . . . They did not only know God to be the Lord, Maker and Governor of all men in the world; but also they had a special confidence and trust that He was and would be their God, their comforter, aider, helper, maintainer, and defender. This is the Christian faith which these holy men had, and we also ought to have. And although they were not named Christian men, yet was it a Christian faith that they had; for they looked for all benefits of God the Father, through the merits of his Son Jesus Christ, as we now do. This difference is between them and us, that they looked when Christ should come, and we be in the time when He is come. . . . By the coming of our Saviour Christ we have received more abundantly the Spirit of God in our hearts, whereby we may conceive a greater faith and a surer trust than many of them had. But in effect they and we be all one: we have the same faith that they had in God, and they the same that we have."—*Homily of Faith*, second part.

\* No one could guess out of what a mass of confusion and chaos the power and wisdom of God brought the world to its present state of order and beauty, if it were not revealed to us in his Word. *The worlds*—perhaps in the plural, to signify the world in all its eras and under all its different aspects and appearances.

his gifts : and by it he being dead yet speaketh [or, is yet spoken of].

5 By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he  
6 had this testimony, that he pleased God. But without faith *it is* impossible to please *him* : for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith.

sacrifice thus offered in faith \* he obtained witness that he was righteous, God himself bearing witness of his gifts, or offerings, and testifying his approbation of them: and by it, viz., by his faith and its fruits, he, though long since dead, yet speaks, and exhorts us, as it were, to follow his steps. (See Gen. iv. 1—5.)

5 By faith Enoch was translated and taken up to heaven without dying, and was not found on earth, because God had translated him: for before his translation he had this honourable testimony borne him, that he pleased God. (See

6 Gen. v. 22, Septuagint.) But without faith it is impossible to please Him. He cannot be pleased with the man who puts no trust or confidence in Him. For he that cometh to God to obtain any good thing from Him, or to worship Him, must be firmly persuaded in his own mind that He is, *i.e.*, that there is such a Being (of infinite power, wisdom, and eternity), and that He is a rewarder of them that diligently seek Him. (x. 35, 36, and xi. 26; Gen. xv. 1.)

7 By faith Noah being warned of God concerning things not as yet seen (viz., that God for the wickedness of mankind would bring a flood of waters upon the earth and destroy all flesh), moved with godly fear, prepared an ark for the preservation of his family, by which faith he condemned the world for their unbelief, and became possessed of that righteousness which is unto all that believe. In other words, God counted him a righteous man and treated him as such: he had that principle of true faith in his

\* By which ( $\deltaι\ \eta\varsigma$ ) probably refers to faith. For by it the elders obtained a good report and had witness borne to them. But as the word translated sacrifice is also feminine I have included both words in the paraphrase.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not  
9 knowing whither he went. By faith he sojourned in the land of promise, as *in a strange country*, dwelling in tabernacles, with Isaac and Jacob,  
10 the heirs with him of the same promise : for he looked for a city which hath foundations, whose  
11 builder and maker *is* God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had  
12 promised. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims

heart which entitled him to be numbered among God's saints both here and hereafter.

- 8 By faith Abraham, when he was called by God to go out from his own country and his father's house to a place which God promised that he should afterwards receive for an inheritance, cheerfully obeyed (Gen. xii. 1, 4), and, trusting to the simple promise of God, went out, though
- 9 at first he knew not whither he was going. By faith he sojourned in Canaan, the land of promise, as in a strange country, belonging to others, and one to which he had no right, dwelling in no settled habitation, but in moveable tents, together with Isaac and Jacob, joint heirs of the same promise, it being renewed to both of them. (Gen.
- 10 xxvi. 3, and xxviii. 13.) For he looked for no earthly city, but for that city which hath foundations and cannot be moved (xii. 28), whose designer and builder is God, a city "not made with hands eternal in the heavens." (See 2 Cor.
- 11 v. 1.) By faith even Sarah herself, though at first unbelieving, received strength to conceive seed, and brought forth a son, when beyond the time of age for being a mother (Gen. xviii. 11, 12, and xxi. 1, 2), because she judged him
- 12 faithful who had promised. And therefore by her there sprang even from one man, and him as good as dead to such purposes, a posterity as the stars of the sky in multitude, and as the sand which is on the sea-shore innumerable. (Gen. xv. 5, xxii. 17; Numb. xxiii. 10.)
- 13 These all (viz., Abraham, Sarah, Isaac, and Jacob) lived and died in the faith, not having received the things promised, but having seen them afar off by faith, and were fully persuaded of their truth and reality, and joyfully embraced them, and openly confessed that they were

14 on the earth. For they that say such things  
15 declare plainly that they seek a country. And truly, if they had been mindful of that *country*  
from whence they came out, they might have had  
16 opportunity to have returned. But now they  
desire a better *country*, that is, an heavenly.  
Wherefore God is not ashamed to be called their  
God : for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered  
up Isaac : and he that had received the promises  
18 offered up his only begotten *son*, of whom it was  
said, That in Isaac shall thy seed be called :  
19 accounting that God *was* able to raise *him* up,  
even from the dead ; from whence also he re-  
ceived him in a figure.

- strangers and pilgrims on the earth. (See Gen. xxiii. 4, and xlvi. 9, and Psalm xxix. 12.) Now this is clearly the language of those who seek a country (literally, a native country, or father-land). It was not however the country they had left which they yearned after ; it was not Chaldæa or Mesopotamia, the fatherland of Abraham and Sarah, which they minded; for, had that been the case, they had abundant opportunity to have returned thither. But now \* they desire a better country, that is, an heavenly : and therefore God in recompense of their faith is not ashamed to be called their God, the God of Abraham, the God of Isaac, and the God of Jacob (Exod. iii. 6, 15) : for He hath prepared for them a glorious city, not made with hands (v. 10), “eternal in the heavens.” (2 Cor. v. 1.)
- 17 By faith in God’s power and promise, Abraham, when he was proved by God, offered up Isaac ; and he that had received the promises  
 18 offered up his only-begotten son, that very son on whose life the fulfilment of the promises depended, and of whom it was said, “In Isaac  
 19 shall thy seed be called ;” reckoning with himself that God was able to raise him up even from

\* We should have expected the apostle to say, “But they desired.” He changes it, however, to the present tense, and adds the word *now*—Now they desire. Now that they have died in faith their desire is still the same. They did not at *death* receive the promise ; it is reserved for the resurrection. They shall not be made perfect without us. (See v. 39, 40.) All the saints shall receive their inheritance at one and the same time. (Matt. xxv. 34.) The spirits of the just made perfect are happy now ; they are “with Christ,” and “rest from their labours ;” but they have not yet received “the recompense of the reward,” “the city,” “the kingdom.” They look forward to it with ardent longing, and, like their brethren on earth, pray that God would speedily accomplish the number of his elect and hasten his kingdom.

- 20 By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph ; and worshipped, *leaning* upon the top of his staff.
- 22 By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones.

the dead; from whence also after a figurative manner He had already received him. (See v. 12, and Rom. iv. 17, 19.)\*

- 20 By faith in God's promise (Gen. xxvi. 3, 4), Isaac blessed Jacob and Esau with respect to things to come, fully believing that the blessing which by God's direction he gave them would be fulfilled in its season.† By faith Jacob, when he was near his death, blessed each of the sons of Joseph, making them heads of distinct tribes and foretelling the peculiar fruitfulness of Ephraim (Gen. xlvi. 1—20), and worshipped God leaning on the top of his staff.‡
- 22 By faith Joseph, when dying, made mention of the departing of the children of Israel out of Egypt, as a thing in which he fully believed, and

\* Abraham inwardly reasoned with himself that the resurrection of Isaac from his ashes could scarce be a greater miracle than his birth had been. One was a figurative, the other would be a literal quickening from the dead.

† It is true that Isaac was at first mistaken in the *person* to whom he gave the blessing, but he was not mistaken in the *blessing itself*, but firmly believed in the promise of God to him and to his seed after him. And when he was made sensible of his error, he confirmed the blessing to Jacob (Gen. xxvii. 33, 37, and xxviii. 3, 4); and whilst he gave *temporal* blessings to Esau and his seed (xxvii. 39, 40), to Jacob and his seed he gave the blessings of the *covenant*, which included *both temporal and spiritual* good things.

‡ This last passage is quoted from Gen. xlvi. 31, where we render it, "Israel bowed himself upon the bed's head." But as the Hebrew word there rendered *bed* may be equally well rendered *staff*, and is so translated in the Septuagint, it seems best to take it in that sense. Jacob could not kneel, nor yet stand, because of his age and infirmities, but he did the best he could to show reverence to God in prayer. How inexcusable then are those who, having no bodily infirmity to plead, neither kneel nor stand in prayer, but indolently keep their seats! God is the Maker and Preserver of body and soul, and expects the homage of both.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid  
24 of the king's commandment. By faith Moses, when he was come to years, refused to be called  
25 the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to  
26 enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto  
27 the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is  
28 invisible. Through faith he kept the passover,

charged them by an oath to carry his bones with them into Canaan. (Gen. i. 24, 25, and Exod. xiii. 19.)

- 23 By faith the parents of Moses, when he was born, hid him for three months, because they saw that he was a comely and promising child,\* and they were not afraid of the king's commandment, but risked his wrath, trusting that God  
24 would in some way preserve him. By faith Moses, when he was grown up, refused the wealth and honour which he might have had as the adopted son of Pharaoh's daughter, and cast  
25 in his lot with his enslaved brethren; choosing rather to be ill-treated with the people of God, than to enjoy the pleasures of sin for a season in  
26 the court of Pharaoh; counting the reproach which he suffered for his faith in Christ, the promised Seed, greater riches than the treasures of Egypt; for he looked stedfastly at the future recompense of the faithful, and preferred present suffering with future and eternal glory, to the  
27 short-lived pleasures of time and sense. By faith he forsook Egypt, not being afraid of the wrath of the king, whom he boldly confronted before his departure (Exod. xi. 4—8): for he endured as seeing Him who is invisible, and feared not the rage of an earthly king, having  
28 full confidence in his unseen Protector. By faith

\* The mere beauty of Moses could be no sufficient warrant for his parents' faith. But as Jacob received a divine intimation of God's will respecting the two sons of Joseph (though we have no account of it in the history), so we may be sure that Moses' parents had received some promise from God respecting his future greatness on which their faith fastened, and when they saw his beauty and that his very appearance seemed to denote something uncommon, their faith was confirmed, and they at once resolved to run all risks in order to preserve his life.

and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red Sea as by dry *land*: which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched

in the promise of God he appointed the passover and the sprinkling of blood, that he who destroyed the first-born might not touch them.

- 29 By faith the Israelites passed through the Red Sea, as if it had been dry land, which the presumptuous Egyptians, attempting to do, were drowned.
- 30 By faith Joshua with all the men of war and the priests with their trumpets of rams' horns marched round the walls of Jericho, which fell down flat after they had been thus compassed about for seven days. (Josh. vi. 1—20.)
- 31 By faith the harlot Rahab escaped the destruction which befel them that believed not in Jericho, because she received the servants of God who had come to spy out the land and sent them away in peace and safety. (Josh. vi. 22—25.)
- 32 And what shall I say more? for the time would fail me to describe the deeds of Gideon, who with three hundred men routed the Midianites, and of Barak, who saved Israel from the oppression of Jabin, and of Samson and his victories over the Philistines, and of Jephthah, the conqueror of the Ammonites, of David also,
- 33 and of Samuel, and of the prophets; who through faith subdued kingdoms, as Joshua and David did; wrought righteousness, as Phinehas (Ps. vi. 30, 31); obtained promises, as Abraham (Gen. xxii. 16—18); stopped the mouths of lions, as Samson, David, and Daniel (Judges xiv. 5, 6; 1 Sam. xvii. 34—36; Dan. vi. 22);
- 34 quenched the power of fire, so as to come out of it unhurt, as Shadrach, Meshach, and Abednego (Dan. iii. 17, 25); escaped the edge of the sword, as David and Elijah (1 Sam. xix. 11; xx. 31; xxiv. 2, 3; 1 Kings xix. 2); recovered strength out of weakness and sickness, as Job

the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of *cruel* mock-  
35  
36  
37  
38  
ing and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented: (of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

- and Hezekiah (Job xlvi. 16, 17; Is. xxxviii. 21); became mighty in battle, trusting in God for victory, and so turned the troops of the heathen to flight, as Joshua, Jonathan, Asa, and Jehoshaphat (Josh. x.; 1 Sam. xiv. 13, &c.; 2 Chron. xiv. 9, &c.; xx. 1, &c.). Women received their dead restored to life, as the widow of Zarephath and the Shunamite (1 Kings xvii. 21, and 2 Kings iv. 31): and others were tortured, and would not accept of deliverance upon the sinful terms proposed, but patiently bore all that the malice and ingenuity of their tormentors could devise, that they might obtain a more blessed portion in the resurrection of the just. And others endured the trial of mockings and scourgings\* (2 Kings ii. 23), and moreover of bonds and imprisonment (1 Kings xxii. 27; Jer. xx. 2; xxxvii. 15, 16; xxxviii. 6.) Some were stoned (1 Kings xxi. 13; 2 Chron. xxiv. 21; Matt. xxiii. 37), others sawn asunder,† some tempted by the near prospect of such terrible deaths, others slain with the sword (1 Sam. xxii. 18; 1 Kings xix. 10; Jer. xxvi. 20, 23): they wandered about in sheepskins and in goatskins, being destitute of the common necessaries of life, afflicted, and evil entreated. (Of whom the world was not worthy): they wandered in deserts and mountains (1 Sam. xxiii. 14, 19, 23; xxvi. 20), and lodged in dens and caves of the earth (1 Sam. xxiv. 3; 1 Kings xviii. 4; xix. 9).

\* The scourging here referred to was of a most severe kind. The scourges were of whipcord and even of wire, which fetched blood at every stroke and tore the flesh. So that many a suffering saint, without any figure of speech, might say, "The plowers plowed upon my back; they made long their furrows." (Ps. cxxix. 3.)

† In this manner, as is generally believed, Isaiah was put to death by the order of King Manasseh.

39 And these all, having obtained a good report  
40 through faith, received not the promise: God  
having provided some better thing for us, that  
they without us should not be made perfect.

12 WHEREFORE seeing we also are compassed  
about with so great a cloud of witnesses, let us  
lay aside every weight, and the sin which doth so  
easily beset *us*, and let us run with patience the  
2 race that is set before us, looking unto Jesus the

39 And these all, having obtained from God a good testimony through faith, received not in  
 40 this life the promise (ver. 13), God having provided some better thing for them and us, to be bestowed at the resurrection of the just, when Christ shall appear in his glory ; that they without us should not be made perfect (Rev. vi. 11), but that all the saints should enter together into the joy of their Lord, and inherit at one and the same time the kingdom prepared for them from the foundation of the world (Matt. xxv. 31, 34; 1 Pet. iv. 13; John xiv. 3; 1 John iii. 2).

**12 WHEREFORE** let us also—seeing we are surrounded with so vast a multitude of martyrs and confessors, who have fought the good fight of faith and finished their course with triumph—let us, I say, encouraged by their example, cast away every burden and encumbrance and the sin which doth most easily beset us, and run with patience and perseverance the race that  
 2 is set before us; withdrawing our eyes from every other object and fixing them upon Jesus, our great example of faith, its Leader and Perfecter;\* who, for the joy that was set before

\* This seems to be the meaning of the words *τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν*. It can scarcely mean, as the received version implies, that Jesus Christ begins and finishes the work of faith in us; for then it would have been expressed “the author and finisher of *our* faith,” which in the original text it is not; and the introduction of the word *our* obscures the sense. Moreover it is to the *example* of Jesus we are here directed, and *not* to his *power* and *grace*, as the words which follow show—“who for the joy which was set before Him endured the cross, despising the shame.” He believed in the promise of the Father that by his death He should save a great multitude whom no man could number. Believing this, He set his face like a flint (Is. i. 7) to perform the Father’s bidding, and never drew back till He could say, “It is finished.” He endured the cross and set at nought the shame, and thus obtained the joy

author and finisher of *our* faith : who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied  
4 and faint in your minds. Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor  
6 faint when thou art rebuked of him : for whom the Lord loveth he chasteneth, and scourgeth  
7 every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth  
8 not ? But if ye be without chastisement, where-

Him of bringing many sons to glory, endured the lingering agonies of the cross, despising the shame of such an ignominious death, and is now seated in glorious majesty at the right hand of the throne of God.

- 3 For consider Him who endured patiently such contradiction of sinners against Himself—well weigh and consider his patience and courage under the opposition and ill-treatment He sustained, that ye may not become weary and faint-hearted under your lighter trials. For though you have suffered many things at the hands of sinful men (Heb. x. 32—34), you have not yet been called to shed your blood, as your Lord and Master did, in striving against sin and sinners (ver. 3).
- 5 And ye have forgotten the exhortation (Prov. iii. 11, 12) which reasoneth with you as with children, My son, despise not thou the chastisement of the Lord, as if it were a light thing, nor, on the other hand, faint (comp. ver. 3 and Prov. iii. 11) when thou art rebuked and corrected by Him. For whom the Lord loveth He chastiseth, and scourgeth every son whom He receiveth.
- 7 If ye are chastised, know that God dealeth with you as a father with his sons. For what son is there whom his father never chastises? But if ye be without that chastisement of which all the sons of God are partakers, then

set before Him. In all this He is our *Leader*. He says, “Follow me: let your faith in God’s promises be firm and unflinching like mine.” He is also the *Completer* of faith. He has shown us to what perfection it may be brought. So that in the exercise of faith, as in everything else, He has the pre-eminence. Ἀρχηγὸς is used twice more in the New Testament. In ii. 10 of this epistle it is translated *Captain*, and in Acts iii. 15, 31, *Prince*.

of all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence : shall we not much rather be in subjection unto  
10 the Father of spirits, and live ? For they verily for a few days chastened *us* after their own pleasure ; but he for *our* profit, that *we* might be  
11 partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang  
13 down, and the feeble knees ; and make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be  
14 healed. Follow peace with all *men*, and holiness,

are ye base born children about whose education  
the father is careless, and no true sons of God.

- 9 Moreover we had fathers of our flesh (earthly  
fathers) who chastised us, and we gave them  
reverence: shall we not much rather submit to the  
Father of spirits (our heavenly Father) that we  
10 may live. For they verily for the brief days of  
our childhood chastised us as they thought fit,  
and sometimes, it may be, not wisely, nor well:  
but He always for our good, that we may be  
conformed more and more to his holiness, and so  
11 live with Him for ever. Now no chastisement  
for the present seemeth to be matter of joy, but  
of grief; yet afterward, when it is past, it yields  
the fruit of righteousness and inward peace to  
those who have been thus schooled and exercised.  
(Ps. cxix. 71, 75.)

- 12 Wherefore lift up the drooping hands and  
strengthen the feeble knees,\* and let a sense of  
God's love to you in these afflictions and perse-  
cutions put new life and vigour into all your  
13 members. And make straight paths for your  
feet † by resolving to run steadily and fearlessly  
in the way of duty, that those amongst you who  
are lame and ready to halt may not be turned out  
of the way, but may rather be strengthened and  
14 healed by your good example. Seek peace and

\* St. Paul seems to have had in his mind Isaiah xxxv. 3, which in the Septuagint greatly resembles this passage:—  
'Ισχύσατε, χεῖρες ἀνεμέναι καὶ γόνατα παραλελυμένα—“Be strong ye relaxed hands and palsied knees.” (See also Job iv. 3, 4.)

† The ways of sin are “crooked.” (Psalm cxxv. 6; Prov. ii. 15; Isaiah lix. 8.) But the way of duty and holiness is a straight road, from which we must not turn aside. Proverbs iv. 26 seems to have been in the apostle's mind, which in the Septuagint stands thus: 'Ορθὰς τροχιὰς ποίει σοῖς ποσὶ καὶ τὰς ὁδούς σον κατεύθυνε—“Make straight paths for thy feet and order thy ways aright.” (See also verses 25, 27.)

15 without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat, sold his birth-right. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that

- pursue it as far as possible with all men (Rom. xii. 18, and Ps. xxxiv. 14), and together with peace follow after holiness, without which no man, whatever his professions or pretences, can
- 15 see the Lord.\* Looking diligently lest any one amongst you fall from the grace of God (iv. 1, and x. 38), lest any bitter root of sin and of turning away from the Lord spring up and trouble you (Deut. xxix. 18), and thereby many
- 16 be defiled. (1 Cor. v. 6.) Lest there be any fornicator amongst you, or any profane person, like Esau, who for one meal sold his birth-right.
- 17 (Gen. xxv. 32—34; Phil. iii. 18, 19.) For ye know how that afterwards when he saw the folly he had been guilty of and would gladly have inherited the blessing he had bartered away, he was rejected: for he found no way of changing his father's mind, when he had once given the blessing to Jacob, though he earnestly sought to do it, and even with tears. (Gen. xxvii. 34.)
- 18 For ye are not come unto the mount that could be touched,† the earthly, tangible moun-

\* The Hebrew Christians were now exposed to severe persecution from their countrymen, but still they were to strive after peace: not, however, at the expense of truth and a good conscience; for at the same time they were to strive after holiness, for otherwise they could not see God, nor be partakers of his holiness. (Ver. 10.)

† The contrast here is between the literal mountain of Sinai which was tangible, and the symbolical mountain of Sion which was heavenly. The one represented the Law with its terrors, which kept the Israelites at an awful distance and chiefly appealed to their fears. The other represented the Gospel and the kingdom of Christ with its love and mercy. Believers had not come to Mount Sinai. They had done with the law, as a covenant of works, and were set free from its condemnation by faith in Christ Jesus. But they had come to Mount Sion, even to that holy, heavenly mountain, not indeed tangible, but visible to the eye of faith, where the new Jerusalem, the city of

might be touched, and that burned with fire, nor  
19 unto blackness, and darkness, and tempest, and  
the sound of a trumpet, and the voice of words:  
which *voice* they that heard intreated that the  
word should not be spoken to them any more:  
20 (for they could not endure that which was com-  
manded, And if so much as a beast touch the  
mountain, it shall be stoned, or thrust through with  
21 a dart: and so terrible was the sight, *that* Moses  
22 said, I exceedingly fear and quake.) But ye are

tain of Sinai, from whence the Lord spake out of the midst of the burning fire, and of the black cloud, and the thick darkness, and the  
19 terrible storm of thunder and lightning, when the sound of the trumpet waxed louder and louder and God delivered the law with a mighty voice, which they that heard entreated that the word should not be spoken to them any longer by God, but only by Moses (Exod. xix. 18, 19;  
20 xx. 18, 19; Deut. v. 22, 23) : for they could not bear that which was commanded, " If so much as a beast touch the mountain, it shall be stoned, or  
21 pierced through with a dart ; " and so terrible was the sight that Moses said, I exceedingly fear and tremble. I say, ye have not come to Mount Sinai which could be touched and handled—that  
22 is, to the law and its terrors ; but ye are come to the living God, was erected, and where the great King, so to speak, held his court. Into this holy fellowship they were admitted, and of all its blessedness they would in due time become partakers. Their faith in Christ had brought them into communion with myriads of angels, no longer their enemies, but ministering spirits for their good. (Heb. i. 14.) They were joined to the great congregation of God's first-born, whose names were enrolled, not, as the names of the children of Israel, on earthly tablets, but in heaven. (For all the redeemed are counted first-born and are heirs of God and joint-heirs with Christ, and their names are written in the book of life.) And they were united to God, the Judge of all, and might approach Him without fear in the spirit of adoption. And they were come to the spirits of just men made perfect; they belonged to the same army with the glorified saints above who had accomplished their warfare and whose souls were now perfectly free from sin. And best of all, they had come to Jesus, the Mediator of the new covenant, through whom alone all these blessings were theirs, whether in possession or prospect. And they had come to the blood of sprinkling, which spoke better things to them than that of Abel : for whereas that cried for vengeance on his murderer, the blood of Jesus cried for mercy, and mercy on the Hebrews, the very people who had shed his blood.

come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an  
23 innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all,  
24 and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that* of Abel.

25 See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:  
26 whose voice then shook the earth: but now he hath

- Mount Sion, a spiritual mountain, and to the city of the living God, the heavenly Jerusalem; by which means ye are joined to all the holy company of heaven—to an innumerable host of angels, who worship around the throne of the
- 23 great King; and to the general assembly and church of the firstborn, whose names are written in heaven in the Lamb's book of life, and to God the Judge of all, and to the glorified spirits of
- 24 just men made perfectly holy; and to Jesus the Mediator of the new covenant, and to the blood of sprinkling which pleads for mercy, and so speaks better things than that of Abel which cried for vengeance.
- 25 See that ye reject not Him that speaketh: for if they escaped not punishment, who rejected Him that spake by Moses here on earth, much more shall not we escape, if we turn away from Him who now speaks to us from heaven by his Son Jesus Christ. (Compare i. 1, 2; ii. 2, 3;
- 26 and x. 28, 29.) Whose voice then, when He gave the law from Mount Sinai, was so terrible that it shook the earth (Exod. xix. 18; Psalm lxviii. 8): but now hath He promised by Haggai the prophet, saying, Yet once more I shake not the earth only, but heaven\* (Haggai ii. 6,

\* As it was the *literal* earth which was shaken, when the Mosaic dispensation was introduced, it seems most natural to interpret the shaking of the heaven and the earth in the same literal manner; which leads our thoughts to the *close* rather than the *commencement* of the Christian dispensation, when there will be a literal as well as a figurative shaking of earth and heaven. Our Saviour tells us that a time will come when "heaven and earth shall pass away." The Psalmist says that the heavens and the earth shall wax old like a garment and be changed (Ps. cii. 25, 26), and St. Peter, that they shall be dissolved, and that the elements shall melt with fervent heat, and that there will be new heavens and a new earth. (2 Pet. ii. 10, 13.) The pro-

promised, saying, Yet once more I shake not the  
27 earth only, but also heaven. And this *word*,  
Yet once more, signifieth the removing of those  
things that are [*or*, may be] shaken, as of things  
that are made, that those things which cannot be  
28 shaken may remain. Wherefore we receiving a

- 21, 22; see also Joel iii. 16—21); for, when the Son of man is revealed, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up (2 Pet. iii. 10—13), and there shall be an entirely new state of things. And this expression, “ Yet once more,” is intended by the Holy Ghost to denote the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain, viz., the kingdom of Christ, the new heavens and the new earth, and the glorious inheritance of the saints.
- 27 Wherefore we receiving \* a kingdom which cannot be shaken, and being partakers of an inheritance incorruptible and undefiled, and that fadeth

phesy of Haggai looks beyond the first coming of Christ to his coming to set up his kingdom on the ruins of the kingdoms of the heathen. (Haggai ii. 6, 7, 21, 22.) Terrible convulsions will then take place. Earthly thrones will be cast down (Haggai ii. 22; Dan. vii. 9) that the throne of the Son of man may be set up for ever (Dan. vii. 14, 22), and the kingdoms of this world become the kingdoms of our God and of his Christ. (Rev. xi. 15.) When the times of the Gentiles are fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. (Luke xxi. 24—27.) These things will not take place quietly, but together with tremendous judgments upon all the enemies of God and of his Christ. (Ps. ii. 1—9; xlvi. 8—11; Isaiah xxiv. 1, 19—23.)

\* Believers have already received this kingdom in the fore-taste of its blessedness. “The kingdom of God is within you,” saith our Lord. But when Christ sits upon the throne of his glory, they shall “inherit the kingdom prepared for them from the foundation of the world” (Matt. xxv.), and receive that promise in possession which at present they only receive in faith, and hope, and expectation.

kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably  
29 with reverence and godly fear: for our God *is* a consuming fire.

**13** LET brotherly love continue. Be not forgetful to entertain strangers: for thereby some  
2 have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your conversation be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over

not away (1 Pet. i. 4), let us seek to be furnished with that true grace of the Holy Spirit which shall enable us to serve God acceptably with  
 29 reverence and godly fear. For, if we despise or forsake Him, our God is a consuming fire, and it is a fearful thing to fall into his hands. (x. 31.)

**13 LET brotherly love continue. (1 Pet. i. 22.)**

Be not forgetful to entertain strangers (John iii. 5—8), for thereby some (as Abraham and Lot), have entertained angels, without knowing at first that they were angels.

3 Remember them who are in bonds, as if you yourselves were bound with them (x. 34), and those who suffer adversity as being yourselves also in the body and liable to the same trials.

4 Marriage is an honourable state of life in all of both sexes and of all ranks and professions, instituted in the time of man's innocence and a type of the union between Christ and his church ; and the bed undefiled : but fornicators and adulterers God will judge —they may escape the eye of man or human justice, but the all-seeing and holy God will certainly judge and condemn them. (1 Cor. vi. 9, 10.)

5 Let your whole conduct be free from covetousness, and be contented with such things as you have, without any distrust of God : for as He said to Israel (Deut. xxxi. 6, 8) and to Joshua (i. 5), so He says still to all that put their trust in Him, I will never leave thee, nor forsake

6 thee. So that we may take courage under all our wants and distresses, and boldly say, The Lord is my helper, and I will not fear what man can do unto me. (See Psalm xxvii. 1; xxxvii. 25; Rom. viii. 31.)

7 Remember your spiritual rulers and guides, who have spoken unto you the word of God :

you, who have spoken unto you the word of God: whose faith follow, considering the end of 8 *their* conversation. Jesus Christ the same yester-  
9 day, and to-day, and for ever. Be not carried about with divers and strange doctrines. For *it* is a good thing that the heart be established with grace; not with meats, which have not profited 10 them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for 12 sin, are burned without the camp. Wherefore

- and closely observing their behaviour and how they closed their useful course,\* imitate their  
 8 faith. (vi. 12.) Jesus Christ is unchangeable, the same yesterday, to-day, and for ever. (See  
 9 i. 12; John i. 1, 2; viii. 58; Rev. i. 8.) Seeing then that Christ and his doctrine remain the same, be not carried about and unsettled in your minds (Eph. iv. 14) by various new and strange doctrines which you may hear, as if Jewish rites and ceremonies were still necessary to salvation : for it is a good thing that the heart be established with grace, and that ye be firmly grounded and settled in Christ who is all-sufficient (see Coloss. ii. 6—10); and that ye be not taken up with meats and legal sacrifices which have not profited those who have been occupied about  
 10 them. (ix. 9.) We Christians have an altar and sacrifice, of which they have no right to eat who minister in the tabernacle.  
 11 For the bodies of those beasts whose blood is brought into the holy place by the high priest for sin are not eaten, but wholly burned as a sin-offering, without the camp. (Exod. xxix. 14;  
 12 Lev. vi. 30, and xvi. 27.)† Wherefore Jesus also that He might in everything answer to this

\* *τὴν ἔκβασιν τῆς ἀναστροφῆς* cannot mean the end and *aim* of their conversation, as our translation would seem to imply, as if “Jesus Christ, the same yesterday, to-day, and for ever,” was the end and object for which they lived : nor is there, as it seems to me, any immediate connexion between verses 7 and 8. If there were, we should have had *Ἰησοῦν Χριστὸν*, not *Ἰησοὺς Χριστὸς*. The connexion is rather between verses 8 and 9. There should, I think, be a full stop at the end of verse 7, and not a colon, as in some of our Bibles. Michaelis thinks there is an allusion to some of their ministers who had been martyred.<sup>o</sup>

† Christ is our sin-offering, and as such suffered without the camp. The Christian sacrifice, therefore, is not to be eaten.

Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

- 13 Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come.  
14 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of  
15 our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

- 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

- 18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.  
19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

- 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the

- type and sanctify the people with his own blood (ix. 12—14; x. 10), condescended to suffer outside the city gate (John xix. 16—18), as if He had been accursed and unclean. (xii. 2, 3.)
- 13 Let us go forth therefore unto Him outside the camp, cheerfully bearing his reproach and willing  
 14 to be reviled for his sake. (1 Pet. iv. 12.) For we have no abiding city here on earth, but we  
 15 seek one to come. (xi. 10, 13, 16.) By Him, therefore, our heavenly High Priest, let us offer up not Jewish sacrifices, which are now of no further use, but the sacrifice of praise to God continually, that is, the fruit of lips giving thanks to his name, which will be more acceptable than calves (Isaiah lvii. 19; Hosea xiv. 2), or any  
 16 fruits of the earth. But do not forget another kind of sacrifice, namely, that of well-doing and alms, with which God is well pleased.
- 17 Obey your spiritual rulers and submit yourselves to their godly counsels, for they watch for your souls, as those who must give account to God; that they may do this with joy and not with grief; for that would be unprofitable for you.
- 18 Pray for us; for we are persuaded that we have a good conscience, in all things endeavouring to walk uprightly and discharge our ministry  
 19 with fidelity. And I the more earnestly beseech you to do this, that I may be restored to you the sooner.
- 20 Now may the God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep (Isaiah xl. 11; Ezek. xxxiv. 23), according to the everlasting covenant of grace which He made with Him before the world was, and which was ratified in due time by his blood;

- 21 everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ ; to whom *be* glory for ever and ever. Amen.
- 22 And I beseech you, brethren, suffer the word of exhortation : for I have written a letter unto you in few words.
- 23 Know ye that *our* brother Timothy is set at liberty ; with whom, if he come shortly, I will see you.
- 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.
- 25 Grace *be* with you all. Amen.

Written to the Hebrews from Italy by Timothy.

- 21 may this God frame and fit you for every good work, inclining you to do his will and working in you by his Spirit that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen.
- 22 And I beseech you, brethren, take in good part this word of exhortation ; for I have written a letter unto you which, considering the weight and importance of the subjects handled in it, is very short.
- 23 Know that our brother Timothy is set at liberty, with whom, if he come soon, I will see you.
- 24 Salute all your rulers and all the saints. The saints of Italy salute you.
- 25 Grace be with you all. Amen.

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